

THE CHRISTIAN CENTURY

Vol. XXX

October 30, 1913

Number 43

Fellowship with Christ in Suffering

By W. C. Bower

Some Convention Sign Posts

Significant Aspects of the Toronto Convention

By E. B. Barnes

The House That Baby Built

By Edgar DeWitt Jones

Shoshone, the Beautiful

By Minnie L. Kinton

CHICAGO

The Christian Century's Thirtieth Anniversary Subscription Crusade

A Celebration in Gladness and in Service

THE announcement of a plan to celebrate The Christian Century's Thirtieth Anniversary, which falls on next January 1, by a Crusade for Twenty Thousand new Subscriptions and Twenty Thousand Dollars to pay for them was made in the issue of October 23. All our readers are asked to give special attention to that original announcement. If by any chance you overlooked it or wish to refer to it again we will be glad to send an extra copy of that issue free of charge to any address. The essence of the Crusade plan is as follows:

The Disciples Publication Society proposes to make a concession of \$10,000 on 20,000 new subscribers, provided,

1) that present readers of The Century send in 20,000 names, without cost or any other obligation, according to instructions on the blank on page 4, and,

2) that the friends of The Christian Century will donate \$20,000 to send the paper to these names for one full year. The list of names will include 4,000 ministers not now taking The Christian Century (this list to be compiled in the office from the Year Book, not by our readers) thus putting The Century in the hands of virtually every preacher in the brotherhood.

Such a list of 20,000 new names (every name carefully selected because it represents an active church worker, if not a leader) added to our present list of subscribers, will give The Christian Century the most valuable subscription list of any religious newspaper in the United States!

There will not be one subscriber on such a list who takes the paper from a sense of duty! Our entire list will be 100 per cent interested—and eagerly interested.

During the year the publishers will be enabled to produce a paper as far ahead of the present Christian Century as the present Christian Century is declared by its enthusiastic readers to be ahead of any paper published for the Disciples.

The result will be that by the end of the year, 90 per cent of these gift subscriptions will be renewed on their own account, and The Christian Century will be established in the hearts of a constituency which, by ordinary methods of subscription increase, it will take many years to gain.

Here is the most important, farthest-reaching, deepest-going philanthropy now presenting itself to open-minded, progressive Disciples. The large success of The Christian Century means the enormously increased success of every missionary enterprise among us. It means the success of the ideals of education—a scholarly ministry, a non-commercialized, non-sectarian Sunday-school literature, a true and rational pedagogical method in the religious education of the young, and an evangelism in accord with the deepest religious feelings and ideals.

The success of this Anniversary Crusade means the serious taking to heart by the Disciples of Christ of the duty of practicing Christian unity—a duty which their marvelous numerical success as a separate body had almost eclipsed.

We have cast upon our friends' hearts this high enterprise. We are confident they will send in the 20,000 names and do it promptly.

We are not less confident our friends will respond in gifts of money—from \$1,000 down to \$1—as their part in sending this paper to 20,000 new subscribers.

Its Subscribers Truly Love The Christian Century

DURING the thirty years of The Christian Century's life there has never been a time when there were so many and such positive signs of enthusiasm for its message as at the present moment.

For the past two years, including the period of approach to the Louisville convention, and since that convention, there has been a rising tide of positive sentiment which is still swelling in volume and earnestness.

The expressions at Toronto from men and women of all shades of conviction were so many and so earnest and so heartening that the editors themselves, accustomed as they are to hearing nice things said about The Century, were caught shyly blushing more than once, and as for your humble servant, the Circulation Man, he confesses here, publicly, and with sincere penitence, that he did not dream the paper whose subscription list he took charge of last September 1 was held in any such intense affection as he now knows Century readers cherish for their paper.

This C. M. has promoted circulation on several large city dailies and has also headed the subscription department of another Disciples' weekly, but he has never known what it was to have subscribers who literally LOVED their paper and who would make sacrifices for it until he got on the inside of The Christian Century office.

Behind the counter of our booth at Toronto a little woman set down some of the kind words she heard spoken to various members of the Century staff. Here are some of them:

"The only paper I care to pass on to my neighbor."

"I give mine to the Presbyterian preacher every week. It has changed his conceptions of us Disciples."

"Here is one dollar. Continue the subscription to A. B., the Congregational preacher in our town."

"The Century is the only paper among us that has a message for the time."

"I am delighted every time I open the wrapper."

"I look for it eagerly."

"Our biggest paper."

"It has atmosphere."

"You are making us a new people."

"Your interpretation of missions makes The Century itself our most important missionary agency, and I believe it ought to command our gifts just as our societies do."

"The Century is edited!"

"If you'll not go too fast we'll all be with you soon in practicing Christian union!"

"Hugh Macdonald—say, he has brains!" "Yes," added a companion in reply to this remark, "and he has something that ought always to go with brains, too."

"Best thing now happening in the brotherhood."

"Couldn't keep house without The Century."

"I want The Century. Hugh Macdonald's article alone is worth the price of admission."

"I am going to try this year to get it into the families of my church. Its policy of leaving other papers to do the quar-

Twenty Thousand New Subscribers and Twenty Thousand Dollars to Pay for them

reling and backbiting makes it our only fit family paper."

"It's alive!"

"I like it because it leaves out so much!"

"Your paper is religious. It feeds our spiritual life."

"You have no idea how much you are leavening the whole lump of our people with your message of the deeper spirituality."

And so forth and so forth.

A Plain-Spoken Criticism--and What Came of It!

But there was one big criticism, and that was directed at this poor Circulation Man's department. This criticism was made again and again, and bluntly, once almost harshly. One man, in greeting the editor said, right out where twenty people heard it:

"Why don't you show some business enterprise? Why don't you PUSH your paper? You fellows haven't enough enterprise. There are thousands and thousands of people hungry for such a paper as you are putting out every week. They know that The Century exists, but they don't know what kind of a paper it is. You put the goods in the store, but you don't advertise! You need a selling force. You need to talk your paper up. Other papers use their own columns for this purpose. Why don't you use yours? Your Circulation Man must be a dead one!"

And our editor--well, he shuffled a little in his characteristic way, and mumbled something about never having had a Circulation Man at all until thirty days ago, and something about not liking to blow one's own horn, and, besides, there had never been any money for promotion purposes, adding, however, that a number of friends had come to the support of the paper this summer and that there were some plans maturing that he thought would please his plain-spoken friend.

Right then and there your Circulation Man took his hint. Everybody praises The Century. Everybody believes its message is vital to the times in which we live. And pretty nearly everybody sees how weak has been its circulation policy in the past. And there entered into the Circulation Man's soul a stern determination that our plain-spoken friend would have to take it all back when he meets us at Atlanta a year hence!

For some time the editors had been talking with the staff about this Thirtieth Anniversary Crusade. It was to be a quiet unannounced affair. The editors themselves were to go out into the field among the friends of the paper and raise twenty thousand dollars to pay for twenty thousand subscriptions. A sort of "gumshoe" Crusade! Think of it!

Well, here is where your Circulation Man's "stern determination" got to work. He went boldly up to the editors and declared that the business of editors was to edit--and that now was the time of all times for The Century to be edited--and that if the editors went off raising twenty thousand dollars there would be precious little editing done--and that if our loyal friends only knew what a big scheme was in our heads they themselves would get us the twenty thousand subscribers and

the twenty thousand dollars to pay for them by the time our birthday rolled around--and they would do this with very little personal solicitation from the editors--indeed, that many a man and woman would give more money if the editors would stay at home and edit a great paper than they would give if there had to be any let-down in the quality of each issue--and that if two pages a week could be put at the disposal of the Circulation Man, he and the host of present loyal subscribers would do the rest!

...

The Circulation Man was out of breath, but his "stern determination" was not out of breath.

After talking it over the editor-in-chief replied that he was somewhat skeptical but would give the plan a trial. He had a deep aversion, he said, to asking people personally for money, anyhow. (This "aversion" isn't taken at its face value in the office. Some of us think that the editor just talks that way, that people treated him so well last summer when he was out "asking for money" that he is only too glad to try it again. But maybe that's unfair to him.)

At all events it's perfectly clear that the Circulation Man's first act was a great success. His two pages were certainly read last week! The congratulations are pouring in on every mail. And they are so hearty, so appreciative of The Century, so hopeful that the great birthday goal will be realized and the paper given the hearing and the standing it deserves, that the C. M. has added three degrees of "sternness" to his "determination" to make The Christian Century the leading paper of the Disciples of Christ in circulation, and then the leading religious paper of the United States. And it begins to look as if hundreds and perhaps thousands of others are going to help. As we go to press there lies on the C. M.'s desk a great stack of letters of congratulation and encouragement received in the past three days--and our subscribers have but just received their last week's paper. This week and next week there will be a constant shower of these words of felicitation.

And the names, too, are beginning to roll in! We had not expected many names so soon. What is desired is careful, painstaking thought by each compiler of names--not a hurriedly made out list.

But do not hold your list until you are sure you have everybody down whom you will think of! Send it in and wait until the next week for another blank. The blank will appear in every issue of The Century during the Crusade.

Keep the names rolling in!

Congratulations and Encouragement

Every mail brings congratulations--hearty, hopeful and helpful. Next week the Circulation Man promises not to talk so much himself and will give our readers a chance to hear

these congratulatory letters. Just now it must suffice to set down only the names of a few who have sent us their felicitations:

Judge F. A. Henry.
President Toronto Convention
this year.
Dr. Hill M. Bell.
President Atlanta Convention
next year.
Rev. E. L. Powell.
Rev. A. B. Philputt.
Rev. George W. Knepper.
J. Leslie Lobingier.

Rev. W. G. Winn.
Who has the honor of sending
in the first list of names.
Rev. J. H. Goldner.
Who has the honor of sending
in the first check--and a
good one too!
Rev. V. W. Blair.
Rev. L. J. Marshall.
Rev. Frank Waller Allen.

Mr. Samuel Harden Church.
Rev. T. E. Winter.
Rev. W. F. Rothenburger.
Rev. Geo. W. Henry.
Rev. Austin Hunter.
Rev. Perry J. Rice.
Rev. Irving S. Chenoweth.
Rev. Ralph V. Callaway.
Rev. Clark Walker Cummings.
Rev. H. E. Stafford.

Rev. J. P. Givens.
Rev. William Mullendore.
Rev. A. L. Cole.
Rev. Edgar D. Jones.
Rev. Peter Ainslie.
Rev. John R. Ewers.
Rev. C. H. Winders.
Mr. D. F. Givens.
Rev. Howard T. Cree.
And many others.

LATEST NEWS: OVER 1,000 NAMES HAVE BEEN RECEIVED AS WE GO TO PRESS. WE EXPECT 3,000 MORE THIS WEEK.

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Spirit in the Wheels

This is an age of organization. Great combinations of capital and labor make their influence felt in every department of our economic life. In our churches as well as in business relations the demand is for organization, for societies and committees. All this is well, but well only so far as it gives expression to the real spiritual life of the church.

Back of all the great organizations of capital is some directing spirit, either a guiding principle or a definitely accepted policy or the strong individuality of an acknowledged leader. We ride upon a railroad train dependent for its forward motion upon the physical labor of the fireman who shovels the coal; but above him is the engineer who pulls the throttle, and above him again is the conductor who commands the train, but none of these embody the full spirit of the road. Above these is the train dispatcher and above him the superintendent, and above these the board of directors; and when we are told at length that this road upon which we ride is a part of the Vanderbilt system or the Gould system or some other great system, then we acknowledge the name of the man or group of men who control the spirit of the railroad.

* * *

The Church is an independent organism, with a life of its own. Its life is the aggregate of other lives, individual and collective. Above the membership, above the pastor, above the various societies and committees and boards of trust who express its organic life, there is a guiding purpose, an impelling Spirit, else the Church itself is lifeless.

We visit a coast defense battery, and examine the disappearing guns that comprise its armament. Here is a twelve inch rifle so finely adjusted that any one man may turn the mighty tube in any direction and raise or lower it at will; but it is powerless of itself. There is its projectile, a great conical mass of nickel and steel weighing fifteen hundred pounds, large enough to sink any ship that sails, but it lies upon the ground an inert thing. Here is the powder in brown prismatic cakes with a hole in the middle of each, and these carefully packed into bags with a charge in each one sufficient to send a shell approximately one mile for each inch in the diameter of the gun; but the powder is as inert and lifeless as the shell. A hostile ship might sail in no fear of it as it lies upon the ground. But let the shell be placed in the gun, with the powder behind the shell, and then let a single electric spark be communicated to the powder, and the shell speeds forth across the blue waves with a velocity sufficient to command the shore for a radius of ten miles, and thus afford

protection for the three thousand miles behind it to the opposite shore. The defense is in the life spark that communicates the flame to the waiting powder.

Some of the bitterest disappointments that come to ministers grow out of misplaced faith in church machinery. There is a meeting, an address, perhaps a dinner, and an organization. A constitution and by-laws are adopted; officers are elected; a list of worthy objects is approved, and it is assumed that with such an organization the kingdom will come before breakfast. But the members oversleep next morning, and the kingdom does not come. The organization is inert. It has no power in itself. All the labor expended in setting up the new machine and explaining its uses and testing its gears has been wasted. The help which the new club or guild or society was to have rendered to the minister results in this, that the minister has one more load to carry or push.

* * *

There is a verse in the Bible which says that "Some trust in chariots and some in horses," and which suggests that these sometimes disappoint those who trust in them. Translated into modern language it might read, "Some trust in organizations and others in committees, but we will make mention of the name of the Lord our God."

What is true of the local church is true of national societies. There is nothing in a constitution and by-laws which can save a soul. Machinery, even the best of it, is not an end in itself. The worth of all machinery is to be tested by the severest tests of pragmatism. It is good if it works, and if the product is ample and good, and if nothing better and simpler is in sight. If it fails to meet any of these tests, the machine belongs on the scrap pile.

It is vain to put our trust in mere machinery. Machinery of itself but adds to the load and increases the friction. We have quantities of machinery which does not produce enough power to replace the labor which it cost to dig the coal it burns. We need machinery, but it should dig more coal than it consumes; and no machinery will be a permanent advantage to the Church of Christ unless it embodies the life of the Spirit of God.

Ezekiel had a vision which might well be the vision of the Church as it now is organized. There was wheel within wheel, and he grew dizzy trying to discover and remember what all the wheels were for. Probably he never discovered; if he did, he was one of a very few men who could have told. But one thing gave him courage. The Spirit of the Living God was in the wheels. So let it be now and evermore.

Fellowship With Christ in Suffering

BY W. C. BOWER.

EDITOR'S NOTE: There was no feature of the Toronto Convention programs that received wider comment than the series of addresses on "Fellowship With Christ," arranged by the Foreign Society. Four of them—those of President Frederick D. Kershner, Rev. George A. Campbell, Rev. J. H. Goldner and Prof. W. C. Bower—were delivered during the early Foreign Society sessions; that of Rev. Carey E. Morgan was given at the Sunday morning service. In subsequent issues we hope to present to our readers other numbers of this helpful series.

LIKE a Mont-Blanc, from the Alpine range of Paul's thinking rises his doctrine of the mystical union between the disciple and his Lord. Beneath his forensic manner of conceiving salvation is Paul's belief in the method of salvation through the identification of the saved with the Savior. In his deepest thought that relation is vital and personal, transcending the thought forms of judicial procedure or of status. In that union the disciple ceases to live, but Christ lives in him.

Kindled by imagination and penetrated by profound emotion, this conception of the vital union is transfigured into the purest mysticism. Paul thinks of himself as sharing with Christ the crucial experiences of His redemptive life. With Christ he suffers death by crucifixion; with Christ he is buried in baptism; with Christ he rises as by a resurrection to walk in newness of life; with Christ his life is hid away in God, above the reach of the vicissitudes of this changeable life; and, looking forward to the supreme moment of history when his glorified Lord will return, he sees himself manifested with Him in glory. It is against the luminous background of these fundamental ideas that there emerges Paul's conception of his fellowship with Christ in suffering.

SOME PRACTICAL IMPLICATIONS.

To be sure, in many fragments dealing with the doctrinal content of Christianity there is a theological import in this idea. But there is an extension of this conception of fellowship with Christ in His sufferings which has the most far-reaching practical implications. It finds frequent expression in his correspondence, and always in connection with his missionary labors. Measuring his fragile body against the stupendous task of carrying the message through Asia Minor, across the Aegean into the Grecian peninsula, and westward past Rome to the edge of the world, bearing to his death the sears of stonings, and beatings, of exposure and disease, we do not wonder that he should construe his ministry as a continuation of the ministry of his Lord, and his afflictions as a sharing in his Lord's sufferings, not differing greatly in purpose, spirit, or in kind. In a letter to a mission church, and with a boldness of thought that startles us, he says: "I rejoice in my sufferings for your sake, and fill up on my part that which is lacking in the afflictions of Christ in my flesh for his body's sake which is the church." To another church founded by his missionary labors, out of prison cold and impending martyrdom, he affirms that his one passion is to know Christ and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death. As his thought sweeps across the centuries and glimpses the program of God, the daring thought takes possession of his mind that for the accomplishment of so stupendous a task even the sufferings of Christ are not sufficient, but that in the plan of God his own sufferings are needed to partially

complete that which was lacking in the passion of his Lord.

Not that the unique passion of our Lord was in itself inadequate. On the contrary, its completeness and finality are everywhere insisted upon in the Scriptures of the New Testament. Before His passion He was able to say, "I glorified thee on the earth having accomplished the work which thou hast given me to do." Nevertheless, sufficient as was Christ's passion when viewed in itself, Paul felt



Prof. W. C. Bower.

that when viewed in the light of the entire history of the Kingdom of God, there was a lack which must be fulfilled by the sufferings of the disciples.

A CLEAR MESSAGE.

This conception, so difficult for the commentators, speaks a clear message to the Christian heart. God's purpose is eternal, having its beginning before there was a human race, and by no means yet complete. It lies like a broadening path of light across the centuries. Many have been the toilers in its behalf. Unique as was the work of Jesus, it was but a segment of God's redemptive purpose. Such was the mind of Jesus. While witnessing to the consciousness of Jesus as to the completeness of His personal task, the Gospel memoirs equally witness to His consciousness that the task itself was unfinished. He left a program for a continuation and completion of the ministry which He began. On the eve of His departure He said to His disciples, "As the Father hath sent me, even so send I you." From His point of view, the work of the disciples was to be a continuation of the ministry to which He gave His life. From His point of view, He came not so much to do something for us as to do something with us. This, I take it, is both the method and the meaning of the incarnation. From His point of view, the work of world-redemption is one which can only be accomplished through loving co-operation of the Divine and human agencies.

But, in the nature of our constitution,

fellowship with Christ in His redemptive work involves fellowship with Him in His suffering. It is written in the structure of our universe that the good of the many springs from the vicarious suffering of the few. The Divine method of salvation through the humiliation and the death of Christ was not only pursued in absolute obedience to that law, but was its most perfect revelation to the human mind. The greatest benefactor of our race, He was Himself the prince of burden-bearers. His visage was more marred than any man's. He was a man of sorrows and acquainted with grief. Men thought Him smitten of God and afflicted for His own moral shortcomings. But a truer moral and spiritual insight perceived that He was wounded for our transgressions and bruised for our iniquities, and that Jehovah had laid upon Him the iniquities of us all. Never was truer word spoken than in the reproach that was cast upon Him on His cross: "He saved others; himself he cannot save." For Him it was the choice of an alternative—He could save others or He could save Himself; but He could not save others and save Himself.

WHAT THE CROSS SYMBOLIZES.

Out of His own experience of suffering incurred in the service of others, He announced that he that would follow in His way must take up His cross daily. Like his Lord, he who would save his life must lose it in the lives of others. Unless one's life fall into the earth and die, it abideth by itself alone. The Christian consciousness has not erred in seizing upon the cross as the symbol of Christianity. The cross is the symbol of self-giving in loving service for others, and self-giving is the heart of Christ. In the heraldry of spiritual men, the cross is the badge of the world's benefactors. Would we share with Christ in His redemptive task? Then we must drink His cup, and be baptized with the baptism with which He was baptized. We too must be amazed and sore troubled as we enter within the shadow of our own impending cross.

Only a mind illumined by the Divine wisdom can begin to appreciate what it has cost and will yet cost to redeem the world. The transaction of Calvary is only a momentary disclosure in time and space of the tragedy which rests eternally in the heart of God. The atonement there revealed amidst the sympathetic travail of nature, is an eternal atonement.

Great is the cost of progress. It seems to be a law of life that the keel of progress shall be reddened with the blood of sacrifice. Is it too much that the sea should claim its toll of human life if only a highway be made for men and their burdens on the trackless deep? Is it too much that the bodies of our adventurous sons be offered to the Moloch of the air, if only he yield us the secret of flight? Is it too much that men should be buried in the starless caverns of the earth if only the ancient hills yield us their reluctant treasure? Our age of progress answers with an emphatic "No!" if only civilization and the good of the many are

thereby advanced. Is it too much that a flood of fire and blood has swept thousands of missionaries and native Christians to their death in China? Is it too much that the heart of Livingstone lies buried in the heart of Africa? Is it too much that G. L. Wharton sleeps in Indian soil, or that Dr. Loftis rests beside the highways of his own Thibet? Is it too much that the Congo claimed the body of Ray Eldred as its people claimed his life? Our Christian consciousness answers with an equally emphatic "No!" if the Kingdom of God is thereby advanced. The evangelization of the world has not yet cost us what it cost the Son of God. Nor will it seem too much when the world-task is finished and our race, united and redeemed, has realized itself in God.

GOD'S METHOD OF REDEMPTION.

The incarnation, by which God merged His sinless and immortal life with ours, was the method of redemption in Christ.

For Him the incarnation involved humiliation, suffering, and death. It must needs be so, since redemption comes from the sharing of the life of God. But through that incarnation a portion of our race is beginning to realize itself in God. That God's redemptive work may be completed there must be a new incarnation. The church in Christian lands must take upon herself the form of a servant, and humbling herself, must become obedient, if need be, even unto death. The church must merge the life that is in her through the indwelling Christ with the life of the non-Christian nations, that Christ may be formed in them also, and that they may be lifted into the life of God. The method of the incarnation must remain forever incomplete until the Christ has clothed Himself, not only with the flesh and blood of the Hebrews or of the Occidental peoples, but with the flesh and blood of China, of India, of Africa, and

of the islands of the sea, and the whole race shall be united and redeemed in Him.

THE VISION OF THE INNER SHRINE.

Only through the rent veil of vicarious suffering can we enter into the holy of holies of Jesus' life. It is much to enter into His thought-life as with admiring wonder we listen to Him teaching the multitudes in Galilee; it is much to feel His sympathy as He moves among the eager throng healing and helping as He may; it is much to gaze in awe while He is transfigured before us. But if we would really know the Lord we must enter the silence and the shadows of the Garden with Him. We may believe from the memoirs of His life that He longed for human fellowship in that earthly hour; does He not long for it still? The pathos of the Garden, now as then, is that we sleep while He suffers. And thus we miss the vision of the inner shrine which only eyes baptized in tears can see.

Some Convention Sign Posts

A Statement of Some "Signs of the Times" Among the Disciples, Which Appeared at the Toronto Convention.

BY E. B. BARNES.

As a people, we are beginning to realize the value of the devotional element in our conventions. Toronto was a decided improvement in this particular over previous conventions. The morning sessions of half an hour at the King Edward Hotel were helpful beyond expression, while a new spirit pervaded the opening sessions at Massey Hall, the arrangements of which assisted in making the services what they were intended to be. It is next to impossible to have a devotional service in a barn-like building. The people must be close together, and no opportunity afforded for visiting. In addition to the devotional exercises proper, the addresses in many instances, might readily be compiled into a book that would take its place with the literature of Andrew Murray and S. D. Gordon. It would mark our passing from dogmatic theology to the realm of introspection, and to where emphasis is laid upon conduct rather than upon creed. We are journeying much more rapidly than we think from the days when no convention was complete without a sounding of controversial notes to the day when the conciliatory temper is pervading all our counsels. We are going from bugle-blast eras to the era of the olive branch, a fact which is most encouraging to a people devoted to the task of calling Christendom back to apostolic standards.

THE FRATERNAL SPIRIT.

A splendid spirit of fraternity was everywhere manifest. There were fewer groups of the disaffected to be seen lamenting the degeneracy of the times. Men of scholarly attainments and deep spiritual power had set the pace of the convention, and almost to a man their addresses would have reached high-water mark among convention addresses, if there had not been so many good ones. The excellence of them all may cause us to forget how great they were. And the hearers had every reason to congratulate each other over the future of the Disciples which holds more promise than we have been able to discover in many a year. The backwoods theologian who

glories in his adherence to exploded ideas while ridiculing the standpatism of China, might be seen on the outskirts of the crowd; but even he must have been able to read the handwriting on the wall which interpreted meant that among us the tail was no longer to be permitted to wag the head; he must have spent much time bemoaning the fate that had befallen the faith, sulking while his hopeful brethren shouted; he must have spent his days under a juniper



Rev. E. B. Barnes.

tree while 98 per cent of all present were rejoicing over the victories of the year; he had a grim season of depression while all others had a season of refreshing. To the belated and disgruntled there were abundant reasons why Toronto should be forgotten—if forgetting were possible. But all those who believe that the world moves rejoiced to see our young preachers joining the scholarly forces of the age and moving bravely on. They believed that the Toronto convention was equal to a revival. There was a united rejoicing in the service of the King.

A LARGER LIBERTY.

A new spirit is in our midst that promises good things for our future. The influence of the fanatic and the fossil is passing with every year; an era of toleration is at hand. The cruel ostracism of ten years ago is not possible at this hour. Men of bold and liberal minds were heard on the convention platform, and with enthusiasm. The fear and extreme caution that made good men set a guard at their lips, and cultivate the art of repression for the sake of peace, rather than to develop the art of expression for the sake of progress, was wholly wanting at Toronto. The concessions to a stubborn minority by men who held the opinions of such a minority in contempt, for the sake of harmony, are becoming a thing of yesterday. There is less tight rope walking among us, less of the disposition to jump with the cat, more desire to stand on solid ground where we feel that we ought to stand and take the consequences, than ever before. We are beginning to discover the difference between genius and heresy, between what the Scriptures teach and what we think they teach. We are doing today in fact what soon we will be doing in form, viz., recognizing men of diverse views among us as worthy a place in our councils, not because their views are yours and mine, but because they love our Lord Jesus Christ in sincerity. At heart our people are strongly united; their aims are one, their faith is one; the differences among us are largely over words, as are the differences everywhere in Christendom. Brethren of widely differing views met on common ground at Toronto, and dwelt in unity.

A SPIRIT OF TOLERANCE.

We have learned to dwell with those of other communions as members of the same Lord; when shall we learn to tolerate each other as now we tolerate those of other folds? But Toronto showed that we are learning to do that very thing. We are growing into a larger liberty each year; and "it is better that we should love Christ in the largeness of our liberty than that we should love him in caves of Adullam."

Shoshone, the Beautiful

A Narrative of Life in a New Country.

BY MINNIE L. KINTON.

HAVING become dissatisfied with "flat" living in the crowded city, and longing for a home which would prove a healthful spot for the bairnies, we decided to return to our first love—the farm. Then followed a tedious search for the ideal spot. Circulars, advertisements, and articles were devoured. Some, like certain photographs, showed too clearly the retoucher's skill; others required too much capital; still others were subject to cyclones, hail storms and like evils. After many hours of study, and being somewhat socialistically inclined, we decided to take the westward march and secure a homestead under the United States Reclamation Service in the Big Horn Basin, Wyoming.

A LAND OF SUNSHINE.

Think of a home in a land of sunshine,

States government to reclaim the arid plains of this territory.

John Colter, according to most authentic accounts, led an expedition which first discovered the Big Horn Basin, and his reports of the famous hot springs and natural wonders of what is now the Yellowstone National Park were received with derisive doubtings. But Colter was not the first nor the last whose discoveries have been received with scorn. Evidently curiosity was aroused, for soon we read of explorers and settlers. "Buffalo Bill" is known by every boy and girl in the land and here in this beautiful valley he has built his monument. The thriving little city of Cody close by the Park entrance not only bears the name of the fearless horseman, but at every turn are mementoes of its hopeful founder.

brush. And throughout the Basin with the surrounding mountains many miles distant, the changing glories of earth and sky are never-tiring visions of rest.

A VAST ACHIEVEMENT.

The story of the efforts of the United States government for supplying the needed water for this vast area is filled with daring and adventure. Mighty indeed must have been the forces which cut the canyon through which rushes the waters of the Shoshone River. Engineers decided to back up the waters at the point where, in ages past, they had evidently broken down through the chasm. In order to do this the highest masonry dam in the world, 328½ feet in height, has been constructed between the nearly perpendicular cliffs; and behind this solid concrete wall the waters form a peaceful lake, and are turned to bring



Shoshone Reservoir, Capacity 456,000 Acre Feet of Water.

where lightning never sends its deadly stroke, where one can work in one's shirt sleeves all winter, where no social engagement need suffer because of rain, where a settler can "work out his payments if desired." (How many toilers in your crowded city entertain even the faintest hope given by their creditors of working out payments on their suburban homes?) All these glowing promises were literally swallowed and this tenderfoot family, with unlimited faith and hope and trust, started westward and took up a five years' sentence under Uncle Sam in order to obtain the coveted farm home. Before relating experiences, however, it may be of interest to review briefly the story of the Big Horn Basin and of the effort which has been made by the United

THE RECLAMATION ACT.

When President Roosevelt, on June 17, 1902, by his signature made the reclamation act a law, attention was turned to reclaiming the arid lands. Perhaps no section offered more promising assurances of ultimate success than this which might be watered by the inexhaustible supply from the Shoshone River. Here is a natural basin, rimmed by towering mountains—Big Horn Mountains form the eastern circle, McCullough's Peak rounds the south, while Heart Mountain is the sturdy sentinel guarding the west. Entrance to the Basin is through the beautiful canyon in Pryor Mountains on the north whose scenery as viewed from the car window on a clear morning challenges the descriptive powers of pen or

the moisture for the ranchers' harvests. It was not an easy matter to obtain access to this dam site. Nothing daunted, the government set to the task of road building. The gorge was well-nigh inaccessible, but by tunneling, blasting and digging, one of the finest highways in the world now leads to the big dam, and also opens a new entrance to the Yellowstone National Park. Probably no less than fifty "gypsy" wagons were fitted out last year by settlers here who, accompanied by eastern relatives, toured Uncle Sam's wonder ranch. Many stated that they found no scenery more awfully sublime on the entire trip than in the canyon leading to the dam. One little chap of four when asked what he thought of the big dam, naively replied, after gazing



Shell Canal Showing a Siphon.



Big Horn County Canal.



Hanover Low Line Canal.

intently at the massive pile, "mighty purty." This canyon road, however, is a sorry spot for timid hearts. Almost kissing the blue heavens rise the perpendicular rocks on the one side, while deep down an abysmal precipice on the other side rush the roaring waters of the Shoshone; and every curve of the road opens new wonders of grandeur and awe. Even teams realize the gravity of the situation, for horses which on the plains jump to a barb wire fence at sight of a motorcar, in the canyon walk quietly past with never a quiver.

SHOSHONE, THE TEDIOUS.

The lure of the land as pictured by some railroads and promotion companies is very alluring and points to an easy pathway to success and a home; a place where a poor man may, with perfect confidence take his place with the world's financiers. Theory and practical experience tell opposing stories. Any one who is led—or misled—by advertising matter to turn from city comforts and discomforts to the farm as an easy way to wealth awakens all too suddenly to realize the cold, stern fact that for most people there is no easy down grade to prosperity, but rather that success comes only by steady, hard and continual pulling. Lest any reader mistake the following sketch for discouragement, I want first to say that never since leaving the city have we regretted it. We love the farm—the western farm—the glorious sunshine, the wondrous possibilities, the opportunities and the associations. We believe we are in a winning battle, and that the battle is much easier and far more satisfactory along the daily way than any "position" ever offered in any city.

The Shoshone project presents an interesting picture to an easterner. The soil produces castus and sagebrush plants. There is not a tree in sight and fruit and all shrubbery are foreign products. The first unit of this vast arid prairie—over 15,000 acres—was opened Nov. 25, 1907.

In May, 1909, the second unit, somewhat larger than the first, was opened. The Ralston unit has been taken and a fourth unit was recently opened. Homeseekers are privileged, complying with homestead laws, to file on any ranch, making the necessary filing fee and paying \$4.60 an acre for construction of the water system. The total cost of water is \$45 per acre for the first unit, \$46 for the second. Actual residence must be maintained on the ranches for a period of five years, hence this must be a community of homes.

We filed on forty acres with the opening of the second unit, May 22, 1909, and in two weeks were living in our own house (a 12 ft. by 24 ft. shack). We paid a man \$1 an hour to break and seed twenty acres to oats. After purchasing a team, the other twenty acres were prepared for alfalfa.

IRRIGATION FARMING MEANS WORK.

Should any eastern farmers think fit an easy proposition to break and prepare land for crops in an irrigated section, it may be helpful to know the process. For—well, no matter how many years—this land has been the undisputed home of prairie dogs, rabbits, rattlesnakes, coyotes and some other things, including the rancher with his sheep. The prairie dogs have been home builders, and the first duty of the farmer who would cover his ground with water is to even down the dog knolls. This requires a Fresno with four horses. Then the land is plowed; the owner of four horses uses a riding plow. Others—and they are in the majority—tramp in the furrow. Then the land is leveled, another four, or six, horse job. Next the disc comes—"double disc the land" and then level again. Of course the harrow follows the plow. After the second leveling order water—of course you have made your ditches and have your dams ready and have secured an irrigation shovel. The water proves the inaccuracy of the eye for it is astonishing how many high places there are on level ground.

Nearly all the ranchers have now learned that the best results are obtained here by corrugating the land—that is, make small furrows every two or three feet—so that the water will soak in better. So soon as the land has dried sufficiently to enable the team to walk over it, the seeder does its work, and then the field is corrugated for future watering. We did not know this method the first year and nearly all of the twenty acres of alfalfa were winterkilled. You easterners ever buy alfalfa seed? Then imagine the feelings to see that twenty acres in the spring of 1910! Most of the settlers break the raw land and seed to grain the first year; after this better preparation can be made for alfalfa. Many, however, seed to alfalfa, putting a grain in as a nurse crop; and the second year Fresno the dog-knolls if necessary. One thing is certain and that is, alfalfa is a necessity to build up the soil, and it requires two years to produce a crop—after this three crops are cut during the season—yielding all told on the average four tons per acre.

FUTURE POSSIBILITIES.

But "nevertheless" and "notwithstanding" we have great faith in the possibilities of this land. We expect in a very few years to be eating apples from our own trees and fruits from our own vines, and shipping the best alfalfa in the United States. There are some facts to be faced by any one considering farm life, especially in a new country.

First: It's no poor man's proposition. At least \$3,000 is needed to start a forty and live comfortably until an income can be obtained from the farm. (Of course one owning team, cows, hens and machinery has a good capital to start on.)

Second: It is a long, hard pull, requiring great faith and greater grit. It is a pull worth while. It is out in the open fields, with God's sunshine, pure air and the happiness of seeing things grow and being a "co-worker with God."

Powell, Wyo.



At Thermopolis, Hot Springs.

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

CONVENTION GLEANINGS.

Notes from the Reports of the Christian Woman's Board of Missions, Submitted to the Toronto Convention.

The mission fields of the Christian Woman's Board of Missions are Jamaica, India, Mexico, Porto Rico, China, South America, New Zealand, Canada and the United States.

The forms of work in which the Board is engaged are evangelistic, educational, medical, industrial, benevolent and social.

During the missionary year just closed, from all the fields, we are able to report about 3,500 conversions.

We have in our schools in the homeland and abroad about 6,000 pupils.

The work in the United States is widely diversified. It trains missionaries for the fields; it reaches the students of the State universities; the people in the Eastern highlands; the Orientals on the Pacific Coast; the Mexicans on our Southern border; the negroes of the South. We are doing evangelistic work in thirty-four States.

According to the reports received Missouri stands first this year in membership in the auxiliary societies.

The largest single amount received during the year is from the estate of Mrs. M. M. Blanks, \$20,000; Mrs. Letta E. Cooley, bequest, \$5,000; estate of Mrs. Maggie C. Ferguson, \$1,900; estate of Mary Atkins, \$2,266; bequest, Belva M. Herron, \$475; a friend in Illinois, \$3,000; two friends in Indiana, \$1,000 and \$1,500; friends in Ohio, \$400, \$500, \$1,000, \$600, \$500, \$600 and \$5,300; a friend and his wife, in Pennsylvania, \$1,000; a friend and his wife, in Nebraska, \$1,000; a friend in New York, \$1,000; a friend in North Carolina, \$1,000; a friend in Kansas, \$1,000; friends in California, \$500, \$612, \$675; pledge from a California friend, \$5,000; Mr. and Mrs. L. M. Omer, for Farrar Memorial Home, \$568; three Indiana friends, \$500 each; \$500 from a friend in Iowa; a friend in Kentucky, \$500; friends in Missouri, \$500 and \$750; friend in Nebraska, \$500; a friend in Texas, \$500; State Secretary of Washington West, \$3,600; State Secretary of Colorado, \$10,000. A friend of the negro work will provide \$5,000 for African hospital.

The Young People's Department this year has developed a closer relationship between the State superintendents and local workers which has proved helpful. The interest in providing systematic missionary instruction is steadily increasing, creating a missionary conscience not only for the mature life, but also for the opening mind of our young people.

J. B. Lehman is leading our colored brethren out in a great effort for \$20,000 in the next three years, as a celebration of the fiftieth anniversary of emancipation.

One of our mountain teachers gives her service to the work, not even receiving her living expenses while thus engaged.

The past year has witnessed the beginning of the effort of our Board for China. We are to establish, as our first work there, a school for girls at Luchowfu. We

hope to erect the buildings for the school this coming year. We are seeking two splendid young women qualified as teachers for this school.

There have been reports through our auxiliary societies of 118 young people who are contemplating the giving of their lives for mission work.

The missionaries of India, during the past year, have given more than a thousand dollars for missions.

Dr. Earnest Pearson sailed from New York early on the morning of September 24. He will spend three months in the study of tropical medicines in London before going to Africa.

Mr. and Mrs. Arthur Santmier, among the American Indians in Canada, are now under the full support of the Christian Woman's Board of Missions.

Since our last convention the Christian Woman's Board of Missions has sent to the foreign fields ten new missionaries, and Dr. Jennie Crozier has returned after four years' leave of absence. Seven of these new missionaries were students in the College of Missions.

Our missionaries, Mr. and Mrs. Harry Schaefer and Miss Orah Haight, on their way to India, had the privilege of being in the convention of our English brethren. Here they were most cordially received and their messages were appreciated.

Mr. and Mrs. O. J. Cohee have been called to the Mexican work and are now at Piedras Nigras.

Twenty-four regular missionaries and missionary candidates attended the College of Missions last year. Besides these there were fifty-five students for special classes.

Marked enlargement has been made during the year in the Mexican work in San Antonio. A \$12,000 building for institutional work has just been completed.

We are beginning at this time a city mission work in Indianapolis, Ind. Many forms of Christian social service are contemplated in connection with it. Prof. H. J. Derthick is inaugurating the work. We plan that this shall be but the beginning of this kind of work in many cities.

Enlargements for next year already anticipated will demand \$30,000 for Chinese building, San Francisco; \$30,000 for Japanese Home, Los Angeles, California; hospital for Africa, \$5,000; Farrar Memorial Home, Pendra Road, India, \$2,000; tuberculosis hospital, India, \$5,000; small buildings, chapels, school buildings, houses for native evangelists and helpers, etc., India, \$1,000.

Three more chapels in Jamaica must be rebuilt; building for girls' school at Lu Chow Fu, \$7,500; passage, outfits and salaries for twelve new missionaries, \$4,000.

In addition to the above, funds should be raised for an additional bungalow and hospital in India and for a new building in Argentina.

We expect to send out at least twelve well-equipped missionaries from the College of Missions to distant fields within

the next year. We would gladly send twenty if they were available. We need thirty at this very time.

In the very heart of India, Jabalpur, we are to build the Burgess Memorial, which will be a school for young women. It is planned that it shall eventually be a college. Trained Indian women are most essential to the evangelization of that land.

UNITED SOCIETIES CLAIM 20,000 WOMEN.

Twenty thousand women voters are expected to be in the ranks of the United Societies in Chicago by Jan. 1.

"Already thousands of German women have joined us," said Leopold Neumann, organizer. "Polish women, Italians, and Bohemians are yet to be organized. There are forty settlements of Polish people in Chicago, with more than one-half million Poles. We will have a large membership from the Polish race."

FIFTY THOUSAND GIRLS LOST.

Every year in the United States 50,000 girls disappear, and all trace of them is lost. Mr. Orrin C. Baker, general secretary of the Travelers' Aid Society, says that people who doubt the existence of a widespread white slave traffic do not know what they are talking about. He adds:

"No girl is exempt. In 1910 over 1,700 girls disappeared while traveling between New York and Chicago alone. The men and women who make a business of the traffic in girls are working harder today than ever before. Their methods are more subtle. They are more daring. The public is fighting them, but they are using every scheme imaginable.

"Only a few weeks ago a woman was arrested as the proprietor of a disorderly house. It was found that she had been one of the matrons in charge of immigrant girls at Ellis Island!

"And by the way, the general impression seems to be that it is only the girls who come over in the steerage that are in danger. That is a mistake. There is just as much danger for the refined foreign girl traveling second cabin. The daring attempts to decoy these girls are almost incredible.

"Some people who read 'My Little Sister,' said that was one of the things that couldn't happen.' But the author of the book told Mrs. James Lees Laidlaw that the story was absolutely true, except that it was softened in many points. Miss Robbins laid the story before a noted police justice in London. He said that it was 'really a commonplace.'

"There is no question as to the dangers threatening girls. Certain uninitiated persons feel that our claims that women need protection in traveling are extravagant. They don't realize that we are doing something more than telling timid women what train to take. The unscrupulous do not sit passively back and wait for their victims to come to them. They hunt them—hunt them with cunning and deliberate devices. It is a business with them. And our business is to defeat them."

What can one man do? By himself nothing, but everything in fellowship with God.—F. B. Meyer.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

EPISCOPALIANS MEET IN NEW YORK CITY.

The spirit that is animating the General Convention of the Episcopal Church, being held in New York City during October, is revealed in the opening words of the address of Bishop William Lawrence, of Massachusetts, delivered October 8. "When the general convention of 1880, meeting in New York City, was about to dissolve," Bishop Lawrence said, "the bishops at the request of the House of Deputies, sent forth to the church a message of which this paragraph was the dominant note: 'We should endeavor to throw ourselves into the actual breathing world around us, and speak to the living present rather than to the dead past. We should seek to know the needs of our country, the tendencies, dangers, exigencies of our times, to what God calls us in His providence, what traces of His guidance and direction we can discern in past history, and whither He points us now.'"

The Churchman, New York, the eastern organ of Episcopalians, inspired by the earnestness of the early sessions, makes the following declaration: "The Church faces its work in the General Convention today with a new sense of courage and power. The stream is flowing deeper and once dreaded rocks and shallows are safely submerged and need not be so much feared. There is new confidence and a new sense of mission as the representatives of the Church come together."

First Sessions Peaceable.

If one were to predict the history of the convention from newspaper statements of the past few weeks, he would expect to find the bishops and deputies composing the convention lining up for bitter warfare. The Churchman remarks that "All the news concerning us has been of probable controversy and discord." But that organ states that a study of the early sessions of the convention reveals the fact that the prevailing spirit is one of peace and brotherly love and desire to do only what may be for the good of the Church. In the first days of the convention partisanship has not asserted itself.

Many were the expressions of regret, on the opening of the convention, that J. Pierpont Morgan could not witness the assembling of the deputies in the New Synod Hall, which by his liberal offering, with that of the late William Bayard Cutting, has been erected near the Cathedral. A quarter of a century has passed since the last meeting of the convention was held in New York, and for many years Mr. Morgan had desired the meeting here again.

The outstanding feature of the first week's work at the convention seems to have been the address of Bishop Lloyd, President of the Board of Missions. This was primarily a plea for a national consciousness in the Church as contrasted with individualism and localism. The address was significant, for the reason that one of the leading questions to be thrashed out during the convention is whether the Church shall not elect a "Presiding Bishop," placing all the officers of the Domestic and Foreign Missionary Society, and all the work and the administrative functions of the society, under the presidential leadership of this officer.

Bishop Lloyd's Address.

Bishop Lloyd showed the opportunities that were knocking at the door of the Church, but were being neglected. Among these were the incoming immigrant, the college men and women, and the rural population, all of which were being sadly neglected, greatly to the loss of the Church of today, as well as of the Church of tomorrow. This is not due to a lack of money among the people of the Church, but to a lack of united purpose, was Bishop Lloyd's declaration. The great weakness of the mission work of the Church today lies in an exaggerated individualism. Too often the diocese thinks it can do nothing for missions until it has secured everything it needs for itself; the parish, taking up the same idea, can do nothing for either diocese or mission until it has secured for itself all the luxuries it desires, and with such an example it is but natural that the individuals, who make up the parishes, should assume the same attitude to parish, diocese and missions. The result of it all is that the Church is losing splendid opportunities.

A late report from New York states that the Episcopal

Church has taken one of the most radical steps of its history in America. The action was covered in two parts. One was to make the Episcopal Church officially a part of the Federal Council of Churches; the other to instruct the Episcopal board of missions to co-operate with mission boards of other religious bodies. Stoutly opposed by the conservatives, both propositions were carried overwhelmingly. Up to the present time, steps toward federation have been taken through committees, not as a church.

CONGREGATIONAL COUNCIL IN KANSAS CITY.

The Congregationalists have been working at the problem of a more efficient church government longer than the Disciples, but have not yet found a satisfactory solution. It is hoped that the net results of the biennial National Council, now in session at Kansas City, Mo., will signify a long step taken in the direction of a more effective church polity.

The lines of improvement for which progressive Congregationalists are striving are several in number. They may be inferred from a glance at the following proposals which are being placed before the National Council by the Committee of Nineteen which has been working upon them for many months:

Four Proposals.

1. The National Council to be henceforth an administrative body, devoted to considering as of chief interest the affairs of the missionary societies and to voting as of right who shall be the officers of these societies, and what shall be their policies. Up to this time the National Council has occupied this relationship only to the Board of Ministerial Relief. The National Council, as a great occasion for great addresses upon various high themes, is considered inefficient. It is to become a great missionary business meeting.

2. A missionary commission to be constituted which shall keep in touch with all the societies, making recommendations to them which it is expected the societies will at once put into effect, and reporting recommendations to the National Council, to be acted upon biennially.

3. This commission to have as its secretary the secretary of the National Council, who is to be chosen without limit of terms as to eligibility for service. Members of the commission are, however, eligible for two successive terms only. The secretary can therefore be the continuing and leading member of the commission and a new figure in Congregationalism.

4. The societies ultimately to be consolidated into three groups, viz., for foreign missions, for home missions and for education, these being directly responsible to the churches through their one and only representative body, the National Council.

Not Perfect Harmony.

That there is not absolute harmony in the Congregational camp is evident from the fact that while 575 delegates have said they would come to the council, seventy-five have declared they could not come, and 500 have not been heard from. One minister writes adversely, claiming that the new Secretary will be nothing more nor less than "a denatured bishop," and closes a rather strong letter with the following words: "It was to escape the tyranny of centralization and presiding permanent authorities that the Pilgrims left England. As one closes the report of the Commission of Nineteen and gazes at the seal on the back cover, with its picture of the Mayflower, he is tempted to hail the ship with, 'Whither bound?' with a suspicion that the Mayflower on the seal is not outward bound for the land of promise, but is returning to England."

That saner views will govern the proceedings of the National Council is evident, for there seems to be a very general desire for a forward move in organization and efficiency. A leading Congregationalist makes the statement that the whole movement for the reorganization of the National Council and for a definite and organic relation to it of the missionary societies is in response to the awakened missionary conscience of the church. If this fact is borne in mind, he believes, it will help at once to dispel certain feelings of distrust and apprehension which may still exist towards the proposed modification of the existing status of Congregationalism.



THE CHRISTIAN CENTURY

EDITORIAL

"DAMAGED GOODS."

THE teaching of sex hygiene has become a matter of recognized importance within the past five years. The sudden interest in this field of instruction was in large part due to the publicity given the work of the Chicago Vice Commission. Suddenly men and women seemed to become aware of the imperative duty they owe to their children and to youth generally to make known the dangers and the significance of the sex idea. There has always been a sex literature accessible to the initiated, and efforts have been made to spread it among young people. But these efforts were regarded with more or less indifference or suspicion until the present widespread interest in the matter took form.

This public concern has perhaps best expressed itself in the astonishingly favorable reception accorded Brioux's play, "Damaged Goods," which first awakened widespread concern in its printed form, and has recently been played to crowded houses in this city. Such a frank and sobering interpretation of the perils of society through the terrible consequences of venereal disease could not by any means have secured a public presentation five years ago. Its message is tremendous, and its lesson is being taken to heart by multitudes who never gave thought before to one of the most insidious dangers of modern life. If the interest does not pass as a mere fad, but results in a permanent campaign of information, in which parents and teachers shall feel themselves responsible for making youth aware of its perils, great good will be done.

It is very easy to permit such a movement to become a mere sensation, and probably against this feature the Roman Catholic Church is raising its voice in protest against all sex instruction, save as parents wish to communicate it to children. But that this is an impossible view most interested persons believe. At any rate it is to be hoped we shall not fall back into the attitude of unconcern which a false modesty formerly justified.

PERSONALITY AND THE IDEAL.

GREAT men symbolize a nation's ideal and enable it to express its hope and aspiration in terms of personality. This is the supreme value of great men to any generation, that they enable the people to think of their ideals in terms of actual character. This is the value of all sentiment that comes to us out of history, of all the ideals derived from associations with places and incidents in the past.

But it is not only great men who thus typify for us the stability and the value that sometimes express themselves in human life. One stormy day while waiting for a train the writer stepped into a moving picture show. It was an unusually large place of its kind and one of high grade. The place was filled, for the pictures shown were of an event of great public interest. Suddenly the lights went out, the pictures stopped. There was a moment of bewilderment and of swift and nameless fear. In an instant a policeman appeared in one of the middle aisles, commanding everyone to keep his seat and remain quiet. He spoke a calm word to the young woman at the piano, and she began to play, and while the room filled with smoke the people marched out quietly, calmed into good order and safety by the authoritative word of the policeman and the quiet heroism of the girl who kept her place at the piano. In times like that when the mad impulse comes into people through sudden fear to rise and rush for the door, regardless of other people's rights or safety, how much it means to hear a calm voice in a tone of authority, to catch the inspiration of someone faithfully doing duty unafraid.

We hear constant warnings that the times are degenerate, that men are less manly and women less womanly than they once were, that human life is unfitted to bear the growing strain to which it is subjected. It is not to be denied that we have some solemn warnings which we shall do well to heed; nevertheless, there is good reason to have faith in the growing

adaptation of manhood and womanhood to the tasks and burdens which are sure to fall upon human life.

This is the spirit of those fine words of David Starr Jordan:

"When shall man rise to manhood's destiny?
When our slow-toddling race shall be full grown,
Deep in each human heart a chamber lone
Of holies, holiest shall builded be,
And each man for himself must hold the key.

"Each man must kindle his own altar fires,
Each burn an offering of his own desires.
And each, at last, his own High Priest shall be!"

The tests of our systems of education, of our systems of government, and even of our religion, come finally to this. Are they producing manhood and womanhood that are reliable, stable and righteous? The promise of God is that this kind of character shall possess the earth. Let us hasten the time when it shall be true.

MIRACLES OF THE BARGAIN COUNTER.

MIRACLES are cheap, that is, miracles of a certain sort. Nearly every strange cult performs them, and offers them as premiums to converts. The following clipping illustrates the strange psychology that underlies cures without medicine: "The psychology of miracles has received a new example in the wonderful recovery from sickness which it is alleged a Washington boy made a few days ago. The physicians had despaired of his life, but having observed that in his delirium he babbled of a certain baseball pitcher whom he had evidently set up as an idol in his heart, they communicated the fact to this famous athlete, who wrote a letter to the boy and accompanied it with the gift of one of the baseballs he had been using on a Western trip. The effect of all this was magical. The boy began at once to improve, and it was predicted that he would soon be out of the hospital and joyously playing with the ball which so marvelously quickened his waning powers and stimulated nature to overcome disease."

If this case be authentic, and we have no desire to deny it but on the contrary sincerely hope for every reason that it is true, it illustrates a number of things. It shows us, for instance, how far bodily cures fall short of proving that those who have experienced them may have discovered with the cure the one and only spiritual fountain of spiritual authority. The magicians do the same with their enchantments.

THE DEMAND FOR STEEL CARS.

SINCE the last sad accident on the New York, New Haven & Hartford railway, there has gone up from the press of the country a vociferous demand for steel cars, and sweeping condemnation of that railroad system because it had no other kind. A moment's thought on the part of a sensible person would do something to modify this outcry. Steel cars came into being only yesterday. The rolling stock of a great railroad cannot instantly be transformed. It is beyond all reason to insist that a new and expensive form of equipment, hardly past its experimental stage, should suddenly appear on every railroad to the exclusion of all that ever had been before. It will be years before the entire equipment of any of the railroads can reasonably be expected to be of steel.

Moreover, this is not the most vital need. If there were no accidents it would make very little difference whether cars were steel or wood. It is indeed important that fewer people should be killed when accidents occur, but it is far more important that there should be fewer accidents.

The New Haven road has been using banjo signals, and these come in for their share of condemnation. But other



A CONSTRUCTIVE WEEKLY



railroads are said to be using banjo signals and not to be having accidents. The important thing in all this is that the public should be contented with no scapegoat, but should locate the responsibility somewhere in its human relationships.

We have the same problem in morals. People are forever rising up and demanding a stoppage in the leaks of society's dams. It were better to build the dam a little nearer to the brink.

NO UNFRATERNAL THRUST.

ONE of the heartiest letters of congratulation and encouragement received in our Thirtieth Anniversary Subscription Crusade, and which it is intended to publish next week, contains a postscript to the editor suggesting, in the kindest tone, that the writer could wish for the elimination of only one sentence from the circulation department's announcement last week. The communication follows:

I felt it would be better if you had left out the one sentence which reads like this: "No millionaire sustains it." That looks like a little strike at Mr. R. A. Long. Of course it may not have been so intended when you wrote this, but since he is a millionaire and is back of the *Evangelist*, I believe the better taste would have eliminated that, and I am sure in calling your attention to it you will agree with me.

If the sentence referred to was taken by any reader to convey a "strike" of any sort at Mr. Long we will agree with our esteemed correspondent that its admission into the text of the announcement was unfortunate. Our subscription department conceives this Crusade as a "celebration in gladness and in service" of the approaching birthday of this newspaper. Had the slightest sinister import of this sentence been felt by its writer it would have been reconstructed or cast out.

The statement was meant simply to heighten the sense of responsibility that rests upon the democratic many to support The Christian Century, in view of its having no individual of great wealth upon whom it may lean. There was no intention of reflecting on Mr. Long or his paper.

Indeed there is no one who would be more sincerely welcomed as one of our Anniversary "Crusaders" than this generous benefactor of so many good causes.

WE AND TWO OF OUR CONTEMPORARIES.

WE take occasion on the foregoing as a text to base a statement or two concerning our attitude toward contemporary Disciple newspapers.

With neither The Christian Standard nor The Christian Evangelist does The Christian Century regard itself as a competitor. The Standard itself has made even friendly competition impossible. It has chosen a field lying far apart from our field. Very few of the readers of The Century ever see The Standard. Our purposes and ideals are radically divergent. The Standard seems to have put itself outside the co-operative fellowship of the Disciples. Yet with some of its doctrinal positions concerning questions now at issue The Century has more affinity than with the doctrinal tendency of the Evangelist.

As to the Christian Evangelist we feel that we are co-workers, not competitors. Our journalistic ideals are quite unlike. The services we are both striving to render to our readers are supplemental, not conflicting. We have chosen different fields. But our fields lie near together. The Christian Century's fixed policy in building up its circulation is to avoid the very appearance of hostility or even competition with any other newspaper.

Our circulation department plainly instructs its agents that they are to speak nothing but good of the Christian Evangelist and Mr. Long. Instead of trying to displace a Christian Evangelist with a Christian Century the solicitor is instructed to urge that an Evangelist in a home is only an added reason why a Century should be there too.

And in good faith we welcome the reverse of this policy. A Century in a home is an added reason why there should be an Evangelist there too.

No, our Crusade for what our circulation department happily calls "birthday subscriptions" to The Christian Century does not call for any "strike" at anybody, but is conceived and carried forward in the spirit of glad fraternity and co-operation.

PHILIPPINE INDEPENDENCE.

CAREFUL students of Philippine affairs are watching with solicitude the conduct of President Wilson in regard to the future relations between the United States and these islands. Judge Charles Lobingier, one of the leading administrators of justice at Manila, was recently in this city and expressed himself as anxious over the outlook. Several utterances of President Wilson have given the Filipinos grounds for believing that the administration plans the early independence of the islands. In fact the appointment of several members of the Upper House from the native population is a step in that direction. Against such a loosening of control the voice of commercial interests is being lifted constantly. Men who have invested money in the Philippines are fearful of a decline in prices and the ruin of their holdings if native control is permitted.

Men of Judge Lobingier's type accept the principle that ultimately the islands must be free, but believe that the time must be long ere the native peoples are competent to assume the highly responsible task of autonomy, and that an early liberation would be disastrous for the people themselves, as well as the interests that have found a place in the islands.

MR. MESSER IN THE ORIENT.

MR. L. WILBUR MESSER, the general secretary of the Young Men's Christian Association of Chicago, sailed from New York on October 21 to visit the Orient in the interest of Association work. Mr. Messer is one of the most valuable citizens of Chicago. He combines extraordinary business capabilities with a keen interest in the progress of Christianity and the welfare of young men. His administrative work in connection with the Association in this city has given it a commanding place, and has greatly assisted in making the work of the Y. M. C. A. an appreciated and efficient factor in the Christian life of Chicago. Mr. Messer is open-minded enough to appreciate the value of scholarly work in Association teaching, and yet he has the true evangelistic spirit which make his messages everywhere an inspiration to men and communities.

The Y. M. C. A. secretaries of the Orient are eagerly awaiting Mr. Messer's arrival. His journey will be a combination of pleasure and work, and we believe that no visitor who has traveled through the Orient in recent years will contribute more to the welfare, not only of Association work, but of the cause of Christianity in general, than he.

YUAN SHI-KAI.

YUAN SHI-KAI'S election as president of the Republic of China for a term of five years will perhaps have a tendency to quiet somewhat the revolutionary sentiments that have manifested themselves in various forms, all the way from mutterings of disaffection to open revolt in the provinces along the Yangtse. China is so vast a territory that unity of action seems difficult to secure, particularly with the rather slow methods of transportation and the lack of inter-communication of intelligence among the provinces. A comparatively small body of enlightened and eager patriots is attempting to bring to early consummation their hopes for a real constitutional government. The man who has been chosen president is not the ideal ruler of any of them, but perhaps the best man within sight. China's desperate need is leadership, and this will come from the schools, both those of the government and the missionary agencies so promisingly at work. But leaders are not quickly produced and China's need is urgent. Meantime Russia and Japan both watch ceaselessly to take advantage of any weakness in the young republic, and such opportunities are not wanting, especially in the effort to foment disaffection among the Chinese themselves.

The House That Baby Built

Telling How a Plotless Writer Found a Plot.

BY EDGAR DeWITT JONES.

HE WAS a young clergyman in his first parish which was a rural one and very poor. He was brilliant too, and the world was some time to discover him but it had not as yet.

The young clergyman was married to a slip of a girl, as poor and attractive as himself and they had one fine baby boy, blue eyed with a face like one of Raphael's cherubs. The young clergyman wrote well. Divine fire slept in his soul and tingled in his finger tips. He had the budding gift of letters and the sentences of his sermons fell upon the ears of his country congregation with a charm as unmistakable as it was indefinable.

Sometimes the young clergyman wrote stories and sent them on to the great magazines but they always came back. One day there came with one of the rejected manuscripts a brief note from a certain famous editor known on two hemispheres and in it he said:

"You write well,—far better than the average story writer whose goods get in our pages,—but you have no plots worth while. There is no heart interest in what you write. It is very beautiful but soulless. Some day I think you will overcome this fault, but till you do your stories will not sell."

The young clergyman and his wife read together this note several times and after a little while she inquired, "Dearest, what is the story you sent him?"

The young clergyman spread out the manuscript so as to exhibit its title, "'The House That Baby Built,'" he explained, "a story about a husband and wife whose palatial home, though luxurious, was barren and unhappy till a most wonderful baby came. Our own boy was the inspiration of the sketch. Not that we were unhappy before he came," he added quickly, "but because I tried to imagine what the coming of such a child into many a wealthy and worldly home might mean."

The girl wife and mother said nothing but took the hand of the young clergyman and led him softly into the room where the beautiful boy lay sleeping in his crib, over which they bent adoringly.

Through an open window the moonlight streamed across the child's face and head touching with glory the perfectly rounded cheek and tangled curls, the deli-

cate, blue-veined eyelids and the marble-like temples.

"Dearest," whispered the young mother close to the ear of her husband, "did there ever live another baby so beautiful as ours?"

"No more beautiful than ours, little mother," replied the young man, speaking low and softly, "What shall we make of him, a second Beecher, another Spurgeon? How I should like him to be a great preacher of the Word."

The mother clasp of her husband's hand tightened, "Or a great doctor," she rejoined, "next to a great preacher a great doctor can best serve the world."

The child stirred slightly and made as though he were waking. The young mother laid a finger on her lips and looked at her husband and the movement and her eyes spoke as articulate words: "Let us leave him now." Very reverently the two still hand in hand stole softly from the room, leaving the sleeping babe alone in his crib on which the moonbeams lingered as if loath to depart.

And this was on a night in early spring—a night full of romance and poetry. The same year, when November was well advanced and the leaves were all fallen and there was a sharp suggestion of winter in the air, the young clergyman's church was crowded to the doors. It was the funeral of a little child—the child of the Raphael face.

A church funeral for a child is unusual and almost always unnecessary but that the child of this little church should be buried from its sacred precincts seemed peculiarly fitting. Besides the parsonage was far too small to admit a tenth of the great numbers that came.

The minister in charge of the service was from a nearby city and in the course of his simple, comforting address he said: "Having lost a little boy myself I think I can in a measure enter into the sorrow of this occasion. Home builders indeed are the little people—the wee boys and girls. Their little hands construct greater temples than Solomon's and the smile of their small faces lightens up many a window grander than art glass of cathedral. And the very wonderful thing is that even when these divine architects are gone from us their work of building stops not but goes on forever."

November passed and late December was come. A heavy snow covered the rural parish far and wide. The modest manse stood half buried by the deep drifts and the great silence of the outside world was not as great as the silence within the parsonage. It was Christmas Eve and husband and wife were all alone in the tiny room that served both as study and parlor. The husband sat at a table studiously bent over some sheets of paper. The wife, in a low rocker in front of the glowing grate, was darning a stocking, but much of the time her hands were idle in her lap, and she sat watching the blazing coal. Presently the young clergyman arose, gathered up the closely-written sheets from the table and going over by the side of his wife laid them in her lap. "It's the story, little mother," he said gently, "the one we talked about last spring. I have rewritten it. I wish you would read it, that is if—if you can."

It was February and in the editorial room of a great magazine, an even half-dozen of manuscript readers were poring over a pile of papers. Suddenly a door opened and the great man of the place came in, holding a number of closely-written pages in his hand. His eyes looked as if he were suffering from a cold and his voice was husky. "I am glad you passed this story on to me," he said, clearing his throat. "It's good stuff and it ought to go into our April number. The title's catchy too, it—." He dropped the manuscript on the table and turned abruptly and went back into his private office, closing the door softly.

There was silence among the little group for a full half minute. Then a thin, angular and slightly bald man sitting at the desk nearest the manuscript picked it up and glancing at the title page read aloud,

"The House That Baby Built."

The Eternal Goodness.

HOWEVER well and happy and successful we may be, sorrow and pain are never far away, and the world pain is everywhere; and there is no peace or joy for us at any time if we cannot feel that in and through and over all the sickness, sorrow, pain, and loss, and shame, and sin there is the Eternal Goodness.—John W. Chadwick.

How Far Is It to Childhood Town?

BY THOMAS CURTIS CLARK.

HOW far is it to Childhood Town?

A wee one asked of me,
Not knowing of the pain she gave—
My heart she could not see;
For as I sought, in simple words,
To please her eager ears,
A tear broke past unwilling eyes,
Which looked on other years.

How far is it to Childhood Town?

Oh, many miles, my child!
Beyond the Mountains of Defeat,
Where blasted hopes are piled;
Beyond the Vale of Sorrow, where
The trees with blight are brown;
Far, far away that happy place
We once called Childhood Town!

How far is it to Childhood Town?

Far past the sun-scorched plain
Where thronging men, with hearts inflamed,
Wage war for sordid gain;
Far o'er the Sea, where many ships
Have stranded and gone down.
Oh, far away that happy realm
We once called Childhood Town!

And yet your heart, my happy child,

Feels naught of human woe;
No mount, no vale, no stormy sea
Your simple life can know;
For you a river, passing fair,
Flows evermore adown
By that rare realm, sweet Fairyland,
Your own dear Childhood Town.

AT THE END OF THE DAY

EDITOR THE CHRISTIAN CENTURY:

MY OLD FASHIONED HABITS are revealed by the continued pleasure I take in reading Isaac Errett's "Evening's With the Bible." The three volumes of these studies by the great editor have been in my library for many years. They were published in 1884—the year, Mr. Editor, in which, I take it from your announcement of last week, The Christian Century was founded.

From them I have drunk more deeply of the thought-life and spirit of Mr. Errett than from any other of his published works. I like even now, though much has been changed in Biblical interpretation during these thirty years, to sit under the evening lamp and meditate upon the things of holy Scripture under the gentle guidance of this rare teacher upon whom the mantle of Alexander Campbell fell.

In candor I must confess that I get more help from Errett than from the younger Campbell. He does not possess the breadth of intellect, perhaps, but I think there is greater richness of content in his thought, and certainly there is a humanness of insight, a delicacy and a spirituality which I feel often the lack of in his great master.

IT IS POSSIBLE that a personal equation enters into my estimate of these volumes. They were in my father's library before they were in mine. We used, at the end of many a day, to close up the family circle around the hearth-fire and either my father or mother would read a chapter from this series. I always shall remember the hush that came upon me as the little prayer at the end of the "study" was read. Then came my father's prayer, and then good night.

The books fascinate me now, with their pencil markings in the margins and their underscored sentences and paragraphs. I am strictly orthodox in my theology, Mr. Editor, but I claim for myself the most radical powers of higher criticism in assigning the authorship of these marginal and interlinear markings. I know with infallible insight which are my father's and which my mother's. There is both "external" and "internal" evidence at my command.

My father's marks are rather straight and deliberate lines; my mother's are wavy and heavy as if she had concentrated her emotion at the tip of her lead pencil. My father simply drew a line down the side of a paragraph; my mother drew a separate black line under each word of her sentence or paragraph, so that I have to hunt for the printed words as one hunts for the limbs behind the leaves.

MY FATHER, I find, marked the exegetical passages; my mother marked the practical applications. It seems to have been my father's delight to find the text illuminated, the situation reconstructed, the word made plain for its own sake. I imagine that much of this was skipped over hurriedly by my mother that she might get to the author's application of the text to practical life. She underscored heavily the fine passages treating of home and love and prayer and sorrow and nature with her birds and flowers and sky.

And the beautiful stories of both Testaments are so well told that I wonder why we keep on writing new books when there's so much richness in the old!

These meditations on the Bible appeared at first, so the preface tells us, in the columns of the author's paper, The Christian Standard. I have been thumbing through the volumes this evening, tracing out the passages marked by my parents, and re-reading them with tender feelings as now this and now that one freshens my memory of my father's and mother's mental characteristics. They have long been gone. No more the dear voices are heard in reading or in prayer. But nothing reinstates their presence and brings us all together again in so vivid imagination as does the perusal of these marked volumes of exegesis and devotion.

Yet into my heart there creeps a thought marring the happy pathos of my meditation. How unlike these precious volumes has become the Christian Standard in which these chapters first appeared! Here is the note of peacefulness, of spirituality, of harmony, of inward culture, of communion with God. From these chapters one carries away a sense of soul-enlargement, of widened vision, of tolerance, of sympathy, of conciliation.

I FIND NOTHING analogous to these chapters or the temper of them in the journal founded by their great author. I have been trying to find a place for these meditations—and for these prayers—anywhere in the forty pages of that journal as it exists today, and I can find no column or corner where they would seem at home.

Their still small voice is drowned by the jangling of harsh controversy and the clang of commercial machinery, no matter where I try to put them. I find no message from contributors or editor with which these chaste and spiritual chapters could find companionable affinity.

With the spell of these chapters upon me the condemnation which the last decade's course of the Standard has created in me, and increasingly confirmed, passes into deepest pity.

What a fall is this!

From the gracious, oft-times mystical, words of Isaac Errett, prince and leader of his people's leaders,—words my mother pored over and treasured in her heart, to the recalcitrant and menacing words which now fill the white pages these chapters once consecrated, how great is the distance!

AFTER all, is not the way of leadership the way of the spirit? Does not the fighter, the contentious person, the partisan, the faction-maker leave a short memory behind him? Do we not cherish longest in our hearts the quiet teacher, the good shepherd, the patient spiritual guide?

All the manifestations indicate the complete, the pitiable, failure of the vindictive policy. Dr. Medbury's speech at the closing session at Toronto—I refer to it again because it was singularly felicitous and significant—contained a solemn admonition to those who persistently stood in the way of the work—God's work—that they would inevitably be left behind while the body of workers moved on.

The continuance of the attitude of obstruction and threatening, notwithstanding the solemn lesson taught in the past few weeks, would seem to indicate that the spirit of Isaac Errett has not only departed from the paper but has departed not to return.

What our people need in these stressful times, Mr. Editor, is the revival of the spirit of Errett's "Evenings with the Bible" in our editorial offices. If I may be so bold, I commend the volumes to you, though I know full well you are familiar with them, and I commend them to all your readers.

Have we not at last reached a time when the disturber of our peace may be ignored—neither resisted nor indulged, but ignored—while our workers set their hands to constructive tasks, especially the building up of an inner life of fellowship with God?

The need of it weighs upon me.

I wish I might believe that we have entered upon an era of good feeling in our communion. I am strongly constrained by much that I see to commit myself to such a belief. I think one of the indications that most surely induces confidence that such an era has begun, is the fact that everybody seems tired to the point of irritation with the disturber and the contentious person.

We have great tasks on our hand. They call for much quiet study and meditation and prayer. We need to pass from the turmoil of the past decade to the twilight quiet, with our Lord's word in our hand, and perhaps the spirit of some teacher like the great Errett prompting our devotion, while the deeper truths of God fill our souls. This I pray for myself and for all my brethren!

HUGH MACDONALD.

THE CHRISTIAN CENTURY

Published by the Disciples of Christ in the Interest of the Kingdom of God.

Disciples Publication Society, Proprietors

United Religious Press Building,
700-714 East Fortieth St., Chicago, Ill.

Entered as Second-Class Matter Feb. 28, 1932, at the Post Office at Chicago, Illinois, Under Act of March 3, 1879.

The Book World

BY ARTHUR GORDON.

EZRA AND NEHEMIAH, by Loring W. Batten, Ph. D., S. T. D. This is the latest of the Old Testament volumes in the International Critical Commentaries, of which Drs. Briggs, Driver and Plummer have been the editors. Dr. Briggs died while the present volume was in the press. Prof. Batten is connected with the General Theological Seminary (Episcopalian) of New York. His work on this volume maintains the very high standard set by most of the volumes of this series, which is the most exhaustive and scholarly work of biblical commentation produced in this generation. There are few books which present more puzzling phenomena than Ezra and Nehemiah. Their arrangement, sources, and value have long been debated questions among students of the Scriptures. The careful and exhaustive treatment given by Prof. Batten will be of great assistance to the general student who has not access to the large body of recent literature on the subject. Among the more important pronouncements are the following: The Apocryphal book of I Esdras is a close parallel to Ezra and parts of Chronicles and Nehemiah, and though not the original text as claimed by Howarth, it is superior to the LXX text. The sources of the book of Nehemiah are found in the personal journal of that leader, and, in opposition to Torrey, who maintains that the Ezra memoirs are a myth, the author finds a genuine journal of the reformer at the foundation of the book of Ezra. The date of Nehemiah is earlier than that of Ezra. This has long been the claim of many Bible scholars. Batten sums up the proofs and finds them convincing. The work of Nehemiah is placed in the reign of Artaxerxes I (Longimanns) 464-425 B. C. and extended from 444-432 B. C. How long his second administration lasted it is impossible to tell. The reforms of Ezra fell in the reign of Artaxerxes II (Mnemon) 404-358 B. C., though at what precise time is not known. The treatment given these books by Prof. Batten is adequate, constructive and satisfactory. And the commentary will prove a most valuable aid to the study of an intensely interesting period of Jewish history. (Scribner, \$2.50.)

FORTITUDE, by Hugh Walpole. This is one of the strong novels of the year. Its scenes are laid in Cornwall and London, and of both the impressions conveyed are very vivid. The central character, a boy with deeply marked individuality, lives at first in a strange, unfriendly Cornwall home. Then a school, a typical English boys' school, takes him for a time. Next he is in London, a clerk in a second-hand bookstore, but always dreaming of the great story he is to write; and at last he achieves this purpose. But his troubles have only begun, for there are no publishers, the position is lost, dire poverty is faced in the East End, and his only companion is a faithful Cornwall friend, as wretched as himself. Then suddenly the unexpected publication of his book, a flood of popularity, wealth, social recognition, love, marriage, the child, and then an accumulation of tragedies that seem to mark him out for swift ruin. Yet it is not ruin that faces him in the closing chapter. What is it? One is not quite sure. But there is a gripping force to

the story that makes one wish for and expect a sequel. (Doran, \$1.50.)

MAKING GOOD IN THE LOCAL CHURCH, by Ernest Eugene Elliott. The problem of getting the church to perform its needed service in the community weighs heavily on the hearts of many ministers. In a large majority of cases the pastor is regarded as the professional hired man, who is to be held responsible for the efficiency of the church on the single condition that he is paid a (more or less adequate) salary. The utter failure of this system is outstanding in a multitude of cases. Such churches are killing their ministers and losing their own lives. Mr. Elliott has had competent experience to enable him to discuss with awareness some of the more serious problems of church efficiency. Just to read this little book will be a help to a preacher. To get the officers and members of the church to read it would go some distance toward arousing a conviction that there are simple and practical ways of improving conditions. Principles and plans are presented. A bibliography is appended. (Revell, 35 cents.)

A HISTORY OF GREEK ART, by F. B. Tarbell. The author is well known as professor of classical archeology in the University of Chicago. The work was originally prepared for the Chautauqua series, but has been revised and corrected for the Macmillan Standard Library. After an introductory chapter on art in Egypt and Mesopotamia, it deals with Greek art in nine chapters of admirable and illuminating comment, with a wealth of illustrations and closes with a brief treatment of Greek painting. (Macmillan, 50 cents.)

DOLLS OF MANY LANDS, by Mary Hazelton Wade. Here is a charming group of doll autobiographies. For nine dolls from Japan, Alaska, Holland, England, France, Korea, Persia, Egypt, and the lands of the North American Indians, tell the stories of their lives, their making and their experiences, in a manner both to delight and instruct girls of the doll age. Their pictures are given in color. (W. A. Wilde Co., \$1, net.)

A LINE O' CHEER FOR EACH DAY O' THE YEAR, by John Kendrick Bangs. There is a bit of genial, helpful philosophy, mostly in short verse, for every day. Some of it is serious, some playful, and some in dialect. Here is the fragment for one day:

THE SURE ROAD.

The surest road to Happiness
That I've discovered yit
Is wantin' nothin' more ner less
Than what I'm sure to git!
(Little, Brown & Co., \$1.25, net.)

RACE ASSIMILATION, by John James Holm. A discussion of the problem of the negro race in America by one who believes that its solution is to be found in a removal of the legal barriers to intermarriage of whites and negroes, as a means of checking their immoral rela-

Any book reviewed in this department, or any other book, may be purchased from the Disciples Publication Society. We solicit our readers to send us their orders.
Disciples Publication Society.

tions now widely prevalent. (J. L. Nichols & Co.)

THE YOUNG HOMESTEADERS, by J. W. Lincoln. A stirring, wholesome story of two ambitious boys who took up a quarter section and after journeys, hardships and adventures they win a home in the region of the great lakes. (W. A. Wilde Co., \$1, net.)

A GLIMPSE OF SHADOWED LIVES IN A GREAT CITY, by Mrs. N. S. Bliss. An autobiographical sketch of work in behalf of the fallen. (Pub. by the Author, 35 cents.)

Literary Notes.

IN A SERIES of articles in the Biblical World Prof. C. R. Henderson is discussing the "Social Significance of Christianity in Modern Asia." In his recent journey as Barrows lecturer he had large opportunity to observe the social activities which are springing out of missionary work. In the October number he mentions the social studies which are being instituted by the Y. M. C. A. and the mission stations, particularly in China, to discover the actual conditions in which some of the poorer groups, such as the rickshaw men, live, and what can be done to improve them. Such studies and opportunities for actual work make an appeal to the alert mind of the native youth which no programs of abstract studies can do.

THE FIRST ATTEMPT at a life of W. T. Stead has been published by his daughter. It is an affectionate and readable story of an exceedingly busy life. Mr. Stead was a journalist of a high order. His work as assistant editor, and then as proprietor of the Pall Mall Gazette, was the best of his life. He always wanted to be in charge of a daily paper, but his one effort in that direction ended in disaster. He was only fairly successful with the Review of Reviews. He had a host of friends, but few of them could follow him into his spiritualistic adventures of recent years. His death in the Titanic tragedy cut short a most industrious and useful, if erratic, career.

A SCOTCH BLESSING.

If after kirk you bide a wee
There's some wad like to speak to ye.

If after kirk you rise and flee,
We'll all seem cold and stiff to ye.

The one that's in the seat with ye
Is stranger here than you, maybe.

All here hae got their fears and cares,
Add you your soul unto our prayers,
Be you our angel unawares!

—From an old Manuscript.

THREE SONGS.

BY JULIA C. R. DORR.

Sing me a song of Living,
Exultant, strong and clear;
A song of the joy of Being,
Rolling from sphere to sphere;
A song that the choiring angels
Might lean from heaven to hear!

Sing me a song of Loving,
Tenderly, sweet and low;
Sing of its rose-flushed dawning
And its lingering sunset glow;
Of its heart like a ruby flaming
In the depths of Alpine snow!

Sing me a song of Triumph
Over the mists of death;
Over the deepening shadows;
Over the failing breath;
Over the lonely valley
Where no voice answereth!

Of Human Interest

Riley's "Same Old Cat" Story.

In none of his prose writings is James Whitecomb Riley more naive and gripping than in his "same old cat" story, in which he tells, in his inimitable way, the story of a "much-aggravated and unappreciated lad" who made up his mind that he "could not stand the tyranny of home longer," and so early one morning he put a long-contemplated plan into execution, and ran away.

All day long he played down at the old "swimming-hole" with the other boys, making a raid on an orchard at noon to stifle the pangs of hunger. At night, when his companions went home, he was left alone, "with a lump in his throat that hurt worse when he didn't notice it than when he did." As it grew dark, he "oozed" toward home. He climbed the back fence into the big back yard, which had such a "homey" look that he had never noticed before. After roaming round getting acquainted with his home that he had left so long ago (about twelve hours since), he wandered into the sitting room, where father was reading the evening paper and mother was sewing. They took no notice of him, and he sat down on the remote edge of a chair and waited to be recognized. He could hear the boys playing out on the commons their nightly game of "town-fox," but he didn't want to join them. He just wanted to stay right there at home forever. The clock ticked, O! so loudly, but otherwise the silence was so deep that it was painful. Finally, when it became more than he could bear, he cleared his throat and mustered up courage enough to say:

"Well, I see you've got the same old cat!"

"Uncle Joe" as a Comic Actor.

Henry M. Goldfogle, congressman from New York, tells in a recent number of the Sunday Magazine of witnessing a scene on the House floor that was not only amusing but interesting on account of the weapon used by Uncle Joe Cannon to defeat a resolution that had been agitating John Wesley Gaines, of Tennessee, for several days. This resolution embodied inquiries as to the disposition of relics that had been in the White House and had been disposed of, and Gaines wanted Congress to make an appropriation to repurchase them and restore them to the White House. He was highly wrought up and said:

"It is with a feeling of deep humiliation that I call the attention of this House to the astounding fact that the mahogany sideboard, presented to Mrs. Hayes when she was mistress of the White House, is now located in a Washington brewery. The young ladies of Cincinnati presented this sideboard as a token of their approval of her action in barring wine from the presidential dinners. The sideboard, which remained wineless during the Hayes administration, is now filled with siphons, bitters, decanters, and liquor bottles. On the top shelf there is ranged a row of old German beer steins. Rightfully or wrongfully, a mirror and some candlesticks were sold at this same public auction that were national relics. My God! think of it! Such a sentiment, Mr. Speaker, would drag angels down! A land without ruins is a land without memories; but a land without relics—what a land! I understand that it is the intention of some

person who bought many of these White House relics to furnish a White House saloon at the St. Louis Exposition and equip it with paraphernalia that he bought at the White House of our country.

"I would have these relics placed back for the sake of preserving the sentiment that has made our Republic. It is a question of doing violence to our love of country in allowing these old relics, which are as dear to our hearts as our own life blood, to be carried within the shadow of the Capitol to the auction shop and sold from our sight forever.

Here Mr. Cannon asked to interrupt, and Gaines yielded.

"Before I put the question or inquiry I desire to preface it with a statement of what occurred at the White House many years ago. Tradition says that when Madison was President the laundering facilities were not so good as they are today. On very rainy days or during cold weather it was difficult to dry the clothes. The East Room being then in an unfinished condition, the mistress of the White House used to cause the weekly washing to be hung in there. And that clothesline became historic."

Then, raising his eyes heavenward, as only Uncle Joe can do effectively, he exclaimed, "In the name of our beloved country, gentlemen, I ask you, what has become of that clothesline?"

The House was convulsed with laughter. That was the last of the John Wesley Gaines resolution.

When Mark Twain Joked With Royalty.

Martin B. Madden, representative from Illinois, states that once, when in London, he stopped at the same hotel with Mark Twain. Mark was on such friendly terms with King Edward, Mr. Madden says, that he was admitted to the king's presence almost informally at any time.

One day he said, "Madden, do you want to see the king?"

"Sure," I answered.

"All right, wait a moment. I'm just going over; but I'll telephone him first that I want to bring you along."

Presently returning, he said, "It's all right, Madden, the king will be glad to see you."

The visit was entirely informal, and with no more ceremony than one would

expect at a downtown office. The king and Mark Twain swapped stories. Two of these I remember. Mark Twain told them.

An English rural school teacher, when giving a natural history lesson to her class, explained that sparrows were originally imported into England because the worms had become so numerous that they were destroying the trees; but, now that the sparrows had become so numerous, it was a question which were more destructive, the sparrows or the worms. When the teacher asked the class what they thought about it, all hands were raised eagerly.

One little boy was conspicuous by his diffidence, and the teacher singled him out.

Johnny rose bashfully at his desk and said, "I don't know, teacher, I never had the sparrows."

From Near and Far

Yuan Shi Kai, elected first president of the Chinese republic, October 6, is fifty-four years old. Born in the province of Ho-Nan in 1859, during most of his adult life he has been in official life. At the age of 23 he was sent with a Chinese detachment to Korea and three years afterward became Chinese imperial resident at Seoul. His election is for a term of five years. He received the necessary two-thirds vote of the united houses of parliament on the third ballot. The inauguration was attended with great pomp. It was enacted in the vast building called the Tai Ho Tien, or hall of supreme peace, which sits high up on triple terraces of marble and is decorated everywhere with dragons and imperial gold.

A new campaign for moral education in the public schools is on foot in Wisconsin, fostered by the State University under its Extension Division. Mr. F. J. Gould, an officer of the English Moral Education League, is to conduct the enterprise, spending a week in each town and giving demonstrations for the benefit of both parents and teachers. Some of the more important towns have already completed arrangements for the visitation. Afterward Dr. Gould will give similar courses in St. Louis, Rochester, New York City, Philadelphia, Washington, Pittsburgh, Louisville and Baltimore.

In her first address, delivered to an audience of 3,000, upon her release from Ellis Island, Mrs. Pankhurst said, among other things: "Women tried persuasion and argument in England, peaceful means that have been effective here. These failing, violence became necessary. Nothing was ever got from an English parliament except through violence. The machinery of the British government is an elaborate arrangement of how not to do anything. Whatever social legislation has been obtained has been due to women's civil war, and much of it was granted to soften the spirit of the suffragettes."

The answer of the Philippines to President Wilson's message, delivered through Governor General Harrison, came by cable October 21. It was in the form of a resolution adopted by the Philippine assembly, which says that the few days which have passed since the declaration of the Wilson policy "have sufficed to bring about a good understanding between Americans and Filipinos, which it had been impossible to establish during the thirteen years passed."

OUR PREMIUM STORY.

A Lack of Obstacles.

A Scotsman who had worked for many years on the railroads among the highlands of Scotland went to the United States in his later years and settled on a section of homestead land on the plain of the Far West.

Soon after his arrival, says Tit-Bits, there was a project for a railway through the district. The Scotsman was applied to as a man of experience in such matters.

"Hoot, mon," he said to the spokesman of the delegation, "ye canna build a railroad across this country."

"Why not, Mr. Ferguson?"

"Why not?" repeated Ferguson, with an air of effectually settling the whole matter. "Why not? Dinna ye see the country's as flat as a floor, and ye hae nae place whatever to run your toonels through?"

Disciples Table Talk

Canton, Mo., Church Finds Strong Leader.

Earle N. Todd, former pastor at Fort Wayne, Ind., but for the past seven months in charge of the Union Church, at Monroe, Wisc., has been secured by the Canton, Mo., church as leader. Mr. Todd is a man of remarkable intellectual and spiritual power, and this church is to be congratulated upon securing his services. He said in resigning the pulpit at Monroe that his reason for making the change was that the college town offered him more opportunities to do effective work. He will be accompanied to his new location by his sister, Miss F. Flora Todd, who will be the contralto soloist in the Canton church.

A. W. Conner, Boy Expert.

A. W. Conner, of Irvington, Ind., has received the thanks of all the schools that have engaged him for a week of his unique campaign for boys. Mr. Conner is a genius in his way, and for many years has been making a study of the much discussed "boy problem." He recently gave a week's addresses at University Church, Champaign, Ill. These lectures are a peculiar blending of fun and philosophy, and are exceedingly helpful. After hearing the lecture on "The Big Boy: His Nature and Power," one Champaign father said, "I would have given anything to have heard that lecture when I was a boy." The work being carried on in Champaign is backed by a number of business men.

Some Atchison Convention Results.

That the University of Kansas has a detrimental influence on young men studying for the ministry was the contention of several delegates to the state convention recently held in Atchison. They held that the influences could not be received there by the students for the ministry that are received at denominational schools. At a business session of the convention the following resolutions were passed: "To favor the establishment of a training school where young men in poor circumstances can study for the ministry and work their way through; to keep a record of the Sunday attendance at all Christian churches in the state; to institute a plan whereby all rural districts without pastors may become affiliated and support preachers and receive district evangelists; to use influence with the state legislature to pass and enforce a law that all working men shall have one rest day in the week." The Kansas Christian Missionary Society instructed a committee to prepare plans of building and financing a Christian college in this state. The school will be in the nature of an industrial university, in which students who are compelled to secure educations through their own efforts can become self-supporting while pursuing their studies. The school's chief mission will be to train young women for religious work. A site probably will be chosen somewhere in the Salina district.

Benton Harbor, Mich., Dedicates.

About five years ago, T. W. Bellingham came to Benton Harbor, by Lake Michigan, to become pastor of the First Church. Additions were frequent, and the growth of the work demanded enlargement, so about two years ago a new lot was secured in the growing section of the city and plans were laid for a new building. A structure has now been reared in the form of an oblong square, 40 by 80 feet, a two story building and as the financial conditions at this time would not permit completion the lower auditorium has been finished, with a seating capacity of over three hundred. A splendid primary department is provided and several rooms for Sunday-school work. The leading force in the movement has been Dr. Carl A. Mitchell, a physician of note in the city, and one of the elders of the church.

He planned the building, and engineered the workmen, and it is due to his "sticktiveness" that success has come. On October 12, the basement was dedicated. J. F. Green, of Owosso, state secretary, preached. On that day funds were raised, and at 3 p. m. the pastor led the congregation in the vows of dedication.

Euclid Avenue, Cleveland, Celebrates.

"A great church like a great soul is not the creation of a dozen years or even a generation; but the product of generations." Of no church an this be said more truly than of the Euclid Avenue Church, Cleveland, which during the week of October 12-18, celebrated its seventieth anniversary. During the seventy years of its life this church has added 2,200 members.



Rev. J. H. Goldner, whose church in Cleveland has just celebrated its seventieth anniversary and who occupies the place of honor in Christian Century fellowship for sending the first check received on its Thirtieth Anniversary Subscription Crusade.

567 of them having been received during the past fourteen years. The present resident membership is 782. The growth has not been rapid, but steady and solid. The history of the church has not been in any way remarkable, but in some respects it is a unique church among the Disciples. Few churches are characterized by such a high level of intelligence and spiritual culture. Probably none has a more thoroughly worshipful and impressive Sunday service. The exercises of the Anniversary week began October 12, with a reunion and rally of the Sunday-school, attended by standing features of this service. Prof. Jabez Hall, of Butler College, for eighteen years pastor of the church, was the guest of honor and delivered the anniversary sermon in the morning. One of the most helpful services during the week was the Christian Endeavor reunion and rally, attended by 150 former and present members of the society. The address of President Miner Lee Bates, of Hiram at the evening service, dramatically pictured world conditions and the opportunities afforded educated young men and women today. On Wednesday evening Judge F. A. Henry read the history of the church. The climax of the service was reached when a six-year old mortgage was burned and the church property, valued at \$170,000, was declared free of debt. The Thursday night service was addressed by C. A. Brooks, on "The Church and the Immigrant," and by David W. Teachout on "World-wide Conquest versus Local Supremacy." The Euclid Avenue Church has had but nine resident ministers, three of

whom are still living: Jabez Hall, A. A. Knight, and J. Z. Tyler, the latter two being residents of Cleveland and elders of the church.

Missouri Leads in Ministerial Relief.

W. R. Warren, Secretary of Ministerial Relief, is happy over the gains in offerings to that cause. He reports that the receipts for the year ending September 30, 1913, were \$33,960.16, nearly double the receipts of two years ago. The most gratifying gain of all is in church offerings, an increase of 45.03 per cent over last year. Missouri still leads with \$2,420. Indiana continues to hold second place with \$1,973. Kentucky moves up from fifth to third place by giving \$1,256. Illinois is fourth with \$1,135 and Ohio fifth with \$1,118. The second division includes: sixth, Iowa \$717; seventh, Pennsylvania, \$650; eighth, Texas, \$606; ninth, Tennessee, \$398; tenth, California, \$391; eleventh, Kansas, \$327, and twelfth, New York, \$274. The largest gain is in Texas, from \$163 to \$606 and from twelfth to eighth place. Tennessee, Kansas and Illinois each almost doubled her offering.

"Cost of Being a Christian" Discussed.

That being a Christian means a good deal more than reforming one's habits, such as smoking, swearing, card playing, etc., was emphasized in a recent revival sermon preached by J. R. Perkins, at Sioux City, Ia. "It will cost a man a great deal more than a few accidental and incidental personal habits in order for him to become a Christian," Mr. Perkins declared. "It will cost him his sin. Jesus treated sin as one thing and the weakness of personal habits as quite another. For example, toward those unfortunate derelicts in the social order of his day his attitude was one of tenderness, of understanding, of sympathy. But when dealing with those coldly respectable gentlemen who religiously kept the Sabbath, but who never scrupled to build their own success at the cost of their fellows, Jesus had only indignation. So that man who would become a Christian should first be taught that his relations with other men must be made right, whether he abstains from smoking and from reading his Sunday newspaper or not. To become a Christian will cost a man all methods for enriching himself that are wrong methods. It will cost him his old selfishness that the church in the past has tacitly allowed him to keep just because he has consented to obey a few forms of a creed. It will cost him every desire that he has that does not in some way make for the good of all men. And the hour is at hand when being a Christian will mean more than the average theological platform has conceived hitherto. For to be a Christian does not so much mean that a man must change petty personal habits that touch only himself, but his habits that create strife in the social order of which he is a part, doing hurt to untold numbers."

Another Sunday School Specialist.

Keeping pace with the advanced movement in church work, Broadway church, Lexington, Ky., has called J. Randall Farris, of Atlanta, Ga., to be its superintendent of religious education. He will have under his supervision all the educational work of the church. Mr. Farris spent seven years in college at Lexington. During this time he was very active in church and Philanthropic work. Since leaving college he has made a specialty of Sunday-school work, believing that the future of the church depends upon this department of activity. At present he is Southeastern Bible School Superintendent for the Christian Church. He will move to Lexington and assume his duties the first of January.

Pastor Writes Letter to Candidates.

Mark Collis, pastor of Broadway Church, Lexington, Ky., has addressed the following letter to the candidates for city commissioner in Lexington: "Gentlemen:—The public has read with interest much that you have said in regard to the man-

agement of the city, if you should be elected, but the undersigned has seen nothing reported as coming from you on the question of Sunday closing and the management of the red light district. That Sunday laws are openly violated is known to all, and that the closing of picture shows, barber shops, groceries, fruit stands, etc., would bring relief to many and would contribute to the moral and financial welfare of our city, no one would doubt. It is well known that the social evil exists to an alarming extent in our city, and our bad name in this respect stands in the way of our progress. Some of us have recently been to Toronto. It is a city of 450,000. There is no red light district there and Sunday closing laws are enforced. The opening of barber shops, groceries, fruit stands, picture shows, etc., are not looked upon as necessary there. As we saw the marvelous growth and prosperity of that city, it was very evident that a quiet Sunday and the banishment of the houses of shame do not kill a city. I should like to see Lexington killed in the way that Toronto is being killed. Gentlemen, if you will, kindly speak out on these two questions and help some of us to a decision in making our selections for commissioners. Yours for a bigger and better Lexington."

North Middletown, Ky., Dedicates.

The dedication of the new \$25,000 church at North Middletown, Ky., marks the beginning of a new chapter in the history of that work. This is really a rural church, and the erection of such an expensive building speaks loud for the determination of this congregation. That the young men of the church were the givers of a \$2,000 organ, is significant. For a church that draws men is a winning church. John Christopherson, pastor of the church, and also president of a college in Middletown, is to be congratulated. W. E. Ellis, pastor of the Paris Church, delivered the address of dedication. The history of the North Middletown church dates back to 1817, and for a time was closely allied to that of the Baptist denomination. The former church building which has been replaced by the new edifice, was erected in 1842, and its walls have resounded with eloquent sermons from the lips of some of the most noted preachers of the Disciples, viz.: Ayllette Rains, Moses E. Lard, Robert Graham, John T. Johnston, C. M. Arnold, E. V. Zollars, J. W. McGarvey and others. L. H. Reynolds was pastor of the church for about six years, but on account of advancing age he resigned, and was succeeded by W. S. Willis. J. W. Ligon was pastor until his resignation about two years ago.

Jackson Blvd., Chicago, Burns Mortgage.

Sunday, October 26, was the date set for the mortgage burning at Jackson Boulevard Church, Chicago, where Austin Hunter ministers. For several months this congregation had been planning to celebrate clearing its records of several thousand dollars indebtedness. At the morning session were given two addresses, one by Edwin W. Stewart, for forty years elder of the church, and one by the pastor on the theme, "Go Forward." Leon L. Loehr, president of the Board officiated at the ceremony of mortgage burning. The sermon in the evening was preached by C. G. Kindred, of the Englewood Church. A reading also, "The Vision of Sir Launfal," was given by Mrs. Venice B. Jackson. On the Tuesday night following, a church dinner was given at the church.

Christian College Must Enlarge.

Christian College, Columbia, Mo., opened September 17, with the largest resident enrollment in the history of the institution. Over 100 students have matriculated and it was found necessary to enlarge dormitory accommodations. The enrollment in the Conservatory of Music is unusually heavy and additional studios were provided to meet the demand for increased space. Mr. Frank Parker, recently of the faculty of the American Conservatory of Chicago, is

the new head of the voice department. Mr. Cady Kenny, recently of Baker University, is a new artist teacher of piano. Mr. Alvin L. Barton, recently of Alma College, and previous to that concert master at Cornell University, is the new head of the violin department. New members of the faculty of the School of Arts and Science are: Miss Hall, from Hamline University, who has courses in college history and English; Miss Mullenbach, the new head of the School of Modern Languages, whose graduate work was done in the universities of Halle and of Berlin; and Miss Bateman, of the Mathematics department who received her training at the Woman's (Goucher) College, Baltimore. A new building for the growing School of Home Economics, is being planned.

Pastor's Tribute to Toronto Sunday.

Edgar De Witt Jones, pastor at First Church, Bloomington, was especially impressed with the Canadian Sunday and gave the following tribute to Toronto on this achievement in the report of the convention given his people: "I was very greatly pleased with the courtesy of the Toronto people as a whole; the fine type of civic pride and the devotion and reverence of the people for the things of the spirit. A Sunday in Toronto is as different from the average Sunday of a large American city as one can imagine. All the shops and stores, and places of amusement are closed up tight. There are no Sunday newspapers for sale, and it would seem that every one goes to church."

Campbell Club Meeting at Yale.

R. L. McQuary, secretary of the Campbell club at Yale University, reports that the club, which consists of all Disciples enrolled in the university, with their wives met for the first time this school year on the evening of Oct. 8 with Mr. and Mrs. W. H. McLean. A short business period resulted in the choice of Mr. J. C. Archer as president for the year. Speeches of greeting were given by the new men as follows: Shields, Prewitt, Owen, Crown, Corn, Gish, McQuary, Pickett, Gordon, Burkhardt, Montgomery, and Cunningham. The president made his inauguration speech, and

WE TAKE OFF OUR HAT TO—

Euclid Avenue Church, Cleveland, on the attainment of the seventieth milestone in the church's history.

Hillside Church, Indianapolis, which has established a public free clinic as a part of its work.

The "Greyfriars" of Paris, Mo., on the service it is doing in making the church a real factor in social betterment.

Broadway Church, Lexington, Ky., which has employed a competent superintendent to direct its educational work.

The Kansas Disciples, who have determined to establish a school for the Disciples in the sunflower state.

The Missouri Disciples, who still lead in the cause of Ministerial Relief.

Rev. A. W. Conner, for the service he is giving in working out the boy problem.

The Canton, Mo., church, which has shown wisdom in the choice of its new leader.

The Benton Harbor, Mich., Church which has, from little, wrought much.

Rev. Mark Collis, who has the courage to speak plainly for higher morals in Lexington, Ky.

Jackson Boulevard Church, Chicago, for its success in solving the down town problem of the city church.

The North Middletown, Ky., church, on the successful completion of its building enterprise.

The many readers of the Christian Century, who are sending in lists of names and checks in the interest of the Thirtieth Anniversary Subscription Crusade of that paper.

a helpful message was given by Prof. D. C. MacIntosh of the Divinity School faculty.

Greyfriars Entertain Judge Ragland.

"The Greyfriars" is the name of a men's club organized in the Paris, Mo., church, where Frank Waller Allen, preacher, novelist and social worker, ministers. The purpose of the club is to have some part educationally in bringing the local church abreast modern idealism and in giving to the Paris community itself a large and inspiring social vision. At a meeting of the Greyfriars, held October 12, the guest of the evening was Judge W. T. Ragland, circuit judge of his district of Missouri, holding court in Paris, Hannibal, New London, Palmyra and Bowling Green. He is a member of the Paris church, and is in hearty sympathy with all modern idealism. In clearing ground the speaker compared the typical church, adhering to dead forms and outworn dogmas, to the courts, now in travail in an effort to meet modern demands for justice on its merits by dispensing with senseless and antiquated procedure. He cited deserted country churches as proof that the old individualistic appeal no longer carries force and discussed the big social problems convulsing the world, and declared that the church, like every other institution, must be of value or die. That value, he pointed out, must be in applying the idealism of Jesus to the distressing problems now confronting the race. Judge Ragland paid a high tribute to Mr. Allen for his affective work in the Paris community.

Church Establishes Free Clinics.

A new line of church activity has been begun by the Hillside Church, Indianapolis, Ind., through the establishment there of free clinics under the direction of physicians. Charles M. Fillmore, pastor of the church, believes the church should lose no opportunity to do good, and that the ministration to physical needs as well as spiritual needs is a part of religion. The clinics are being held at the church each Friday afternoon. In regard to the need for free clinics, those having charge of the work at Hillside say: "We have been told by one in a position to know that there are two hundred children in the Washington school alone who need some attention to their eyes, ears, nose or throat. As many of the parents feel they can not afford to employ a high-priced specialist to do the work and dread taking them to the dispensary, the free clinic at Hillside is the natural place for them."

Passing of a Saintly Woman.

An interesting life closed when Mrs. Rebecca Faddis passed away at Seattle, Wash., Sept. 7, after an illness of about two months. Mrs. Faddis was eighty-four years of age, and was the widow of John M. Faddis, who died twenty-four years ago. She was a Presbyterian in early life, but became identified with the Disciples at the time of her marriage. Mrs. Faddis was best known by the congregations at Mankato, Minn., and at Hyde Park, Chicago. Nine sons and daughters were born to her, eight of whom survive.

At the recent session of the Central Kentucky Christian Ministers' Association which met at Lexington, Ky., there were forty members present. J. H. McNeill, president, presided. The paper of the meeting on "Modern Theology and Social Service," was given by Prof. W. C. Bower, and the discussion which followed was led by Dr. Max Hall, of Uniontown, Pa. The discussion was continued by Prof. S. M. Jefferson, Prof. B. C. Deweese, Prof. H. L. Calhoun, Prof. A. W. Fortune, Dr. I. J. Spencer and President R. H. Crossfield.

At a recent evening service at the Massillon, Ohio, church, where H. E. Stafford ministers, the women's organizations had charge. An unusual feature of the service was the Scripture readings. A number of women characters of the Old and New Testament were allotted to selected women, who briefly related the life-setting of each and then read

a short biography or interpreted a favorite saying. The pastor delivered an address on "Woman and the Kingdom."

A. D. Harmon, resigning at First Church, Omaha, will possibly take three years' rest upon his farm in Wisconsin before again doing pastoral work. He has trouble with one foot, which develops when he uses it. He was given a call to Bethany, Neb., and friends thought that with a great deal of country traveling, he could accept that. But his doctors will not permit him to do much walking for three years.

Report of the Manila P. I., station for August: Forty-two baptized at Infanta Tayabas, making a total of seventy-five baptized there the past two months. Three baptized at Orion Bataan, four at Haragondong Cavite, four at Bai Laguna and six in Manila, a total of sixty-three baptisms for the month. In the medical work more than one thousand treatments were given during the month.

The Kansas State Convention, 1914, will be held at Newton, Oct. 5. The state officers for the new year are: President, Dr. J. H. Young, Hutchinson; vice-presidents, C. A. Finch, Topeka, and Jesse Bader, Atchison; executive board, W. S. Lowe, Belleville; M. Lee Sorey, Emporia, and E. A. Robinson, Topeka.

North Carolina Convention meets at Asheville, November 3-5; South Carolina, at Brunswick, November 3-8; Georgia, at Macon, November 10-12; Florida, at Jacksonville, November 11-13; Alabama, at Bassemmer, November 18-20; Mississippi, at Aberdeen, November 19-21.

The beautiful new church at Atchison, Kans., is surmounted by a brilliant glass cross which is illuminated at night and may be seen for miles. The cross is an invention of an Atchison man and Jesse M. Bader, the pastor, says all Atchison is enthusiastic.

On the occasion of its rally day, October 19, the Sunday-school of Central Church,

Youngstown, Ohio, reached an attendance of 1357. Robert M. Hopkins was chief speaker. A message to the school from President Woodrow Wilson was received and read.

The Men and Millions Movement, widely exploited at Toronto, expects to have several teams of Missionary and Educational experts in the field doing intensive cultivation among the churches in communities of less than 5,000 population.

A number of Hear-a-Phones have been introduced by J. McD. Horne in First Church, Charleston, Ill., for the benefit of the older members of his congregation who are of defective hearing and are not able to always hear his sermons distinctly.

During the recent revival at Nevada, Mo., a United Brethren minister, D. C. Warren was added to the Disciple fellowship. Mr. Warren is a Wabash College graduate. He will take up work in southwest Missouri.

J. J. Tisdall is in charge of a class in storytelling at the Training School for Sunday-school Workers, at Columbus, Ohio, which has just begun its winter term at the Y. M. C. A.. Over fifty enrolled for the course.

R. H. Waggoner, well known business man of Kansas City, and for many years connected with the Standard Publishing Company, is just out of the hospital recovering from a serious operation.

There were 733 Brotherhoods and Men's Bible Classes organized and affiliated with our National Brotherhood since the Louisville Convention, according to the report of Secretary E. E. Elliott.

Atlanta, the next convention city, entertained Hill M. Bell, president, Graham Frank, corresponding secretary, and E. E. Elliott, executive secretary of the next convention, recently.

At a Sunday-school rally at First Church, Youngstown, Ohio, L. G. Batman, pastor, messages from President Wilson and John Wanamaker were read.

Dr. George H. Combs, pastor of Independence Boulevard Church, Kansas City, spoke for the current events department of the Athenaeum, on "The City Church and Its Social Mission."

Pres. Joseph A. Serena, of Keuka College, was on the program of the New York Baptist Convention in Buffalo, Oct. 21, bearing greetings to that fellowship from the Disciples.

A. E. Cory, leader of the Men and Millions Movement, occupied the pulpits of the Independence Blvd., and the Linwood Blvd. Churches in Kansas City, Sunday, October 19.

W. Garnet Alcorn, pastor at Monroe City, Mo., reports that the attendance at prayer-meeting there has grown from sixteen to eighty-five. A goal of 100 has been set.

On October 26, the congregation at Markle, Indiana, celebrated with their pastor, Clavis Yeuell, the twenty-fifth anniversary of the beginning of his work as a minister.

Graham Frank, Corresponding Secretary of the General Convention, is visiting the southern conventions in the interest of the general budget adopted at Toronto.

November 16-23 will be observed as decision week at Central, Youngstown, Ohio, where W. D. Ryan ministers. Evangelistic services will be held each night.

The fifth annual report of the National Brotherhood Movement is just from the press showing the activities, cost, and value of the National Men's Movement.

The congregation at Keokuk, Iowa, by an overwhelming vote has expressed itself as opposed to accepting the resignation of R. W. Lilley, its pastor.

N. M. Campbell, Bloomington, Ill., reports that Second Church, in that town, sent its pastor and wife to Toronto Convention.

A Boys' Brigade has been organized in the church at Owosso, Mich.

The Bethany System of Sunday School Literature

"We Would Not Turn Back"

We are using the Bethany Graded Lessons. We would not turn back. The service our Sunday School specialists are giving us as represented in this course is making a new day in religious education.

FINIS IDLEMAN,

Pastor Central Christian Church, Des Moines, Ia.

Disciples Publication Society

700-714 E. 40th St.

CHICAGO

EVANGELISTIC MEETINGS.

Wellington, Kan., O. L. Smith, pastor; Chas. S. Early, evangelist.
 Carlisle, Ky., W. G. Eldred, pastor; E. B. Farnes, evangelist.

Canton, Ohio, P. H. Welshmer, pastor, preaching; P. M. Kendall, singing; 62; continuing.

Rock Island, Memorial, M. E. Chatley, pastor, preaching.

Monroe City, Mo., W. Garnett Alcorn, pastor; B. G. Reaves, evangelist.

Monticello, Ill., J. F. Rosborough, evangelist.

DeKalb, Mo., M. M. Goode, evangelist.
 Mt. Carmel, Ill., W. W. Weedon, pastor; Martin and Carroll, evangelists.

East St. Louis, Ill., W. T. Brooks and Bailey, evangelists; 30; continuing.

Bowling Green, Ky., Fife Brothers, evangelists.

Hudson, Ill., Osceola McNemar, evangelists.

Harristown, Ill., J. Kern, pastor, preaching.

Chapin, Ill., C. D. Hougham, pastor; Rochester Irwin and wife, evangelists; 19; continuing.

Painesville, Ohio, John A. Jackson, pastor; Sala company, evangelists.

Fremont, Neb., W. F. Shearer, preaching; Elmer Rice, singing; 17; continuing.

Alexandria, Ind., H. E. Wilhite, pastor, preaching; 102; closed.

York, Neb., A. F. Ritchey, pastor; Vawter and Seniff, evangelists; 90; continuing.

Odon, Ind., A. C. Trusty, pastor; John T. Brown, evangelist.

Ash Grove, Mo., J. A. Bloomer, pastor; Nathaniel Jacks and son, evangelists; 19; continuing.

Henryetta, Okla., T. L. Noblitt, pastor, preaching; 12; continuing.

Clark, Mo., J. D. Greer, Evangelist; 13; closed.

Ashbysburg, Ky., Geo. Swann, evangelist; 7; closed.

Long Point, Ill., H. H. Jenner, pastor; Robertson and Tucker, evangelists; 31; continuing.

Beaumont, Tex., A. E. Ewell, pastor; Minges company, evangelists; 400; continuing.

Lexington, Ill., Rev. Mr. Storm, pastor; F. B. Thomas, evangelist; 41; continuing.

Bowling Green, Ky., B. F. Cato, pastor; Fife Brothers, evangelists; 48; continuing.

Veedersburg, Ind., O. E. Kelly, pastor; Roy L. Brown, evangelist.

Excelsior Springs, Mo., J. P. Jesse, pastor; Harris and Shaul, evangelists; 49; continuing.

St. Louis, Dover Place, Charles Dugan, pastor; B. L. Wray, evangelist; 9; continuing.

McCune, Kan., G. F. De Vol, evangelist.

Forest Grove, Ore., J. B. Holmes, pastor, preaching.

Klamath, Ore., S. D. Harlan, pastor, preaching.

Fulton, Mo., T. E. Winter, pastor; C. H. Winders, evangelist.

Stewartsville, Mo., Granville Snell, evangelist; 4; continuing.

Vermilion, Ohio, W. D. Van Voorhis, pastor; O. L. Hull, evangelist.

Newton Falls, Ohio, H. D. Williams, pastor; M. J. Grable and J. E. Hawes, evangelists.

CALLS.

Earle N. Todd, to Canton, Mo.
 J. E. Pickett, Modesto, to Orange, Cal.

L. W. McCreary, Hamilton Ave., St. Louis, to Third, Philadelphia. Declines.

J. H. Mohorter, to Boston, Mass. Declines.

F. L. Moore, to Stanford, Ill.

W. B. Oliver, Cuba to Roseville, Ill.

C. G. Baker, Douglas Park, Chicago, to Batavia, Ill.

Edward Wright to Miles City, Mont.

N. O. Williams to Liberty, Ore.

H. F. Jones to Monmouth, Ore.

A. B. Cash to Hood River, Ore.

W. L. Mellinger to Woodlawn, Ore.

G. W. Schroeder to Uniopolis, Ohio.

J. W. Utter to Corona, Cal.

Charles Darsie, Crawford Road, Cleveland, to Springfield, Ill., West Side. Declines.

James A. Crain to Groesbeck, Tex.

RESIGNATIONS.

S. M. Bernard, San Dimas, Cal.

S. J. Epler, West Liberty, Iowa.

Albert Hales, Augusta, Ky. Dec. 21.

O. W. Hearn, Harrison, Ohio.

T. F. Rawlins, Junction City, Ore.

J. H. Smart, Smyser Church, Ill.

Roy E. Deadman, Oskaloosa, Iowa.

Otto B. Irelan, San Luis Obispo, Cal. To Pacific Theological Seminary.

NEW BUILDINGS AND IMPROVEMENTS.

Central, Bartlett, Tex., will build \$3,500 parsonage.

Bowman, N. D., \$3,000 church dedicated Oct. 12, by S. B. Sapp.

Fort Worth, Tex., First, L. D. Anderson, pastor; will give contract for \$125,000 church Jan. 1.

Pensacola, Fla., will dedicate new building Nov. 10.

Albion, Ill., will begin \$14,000 building at once; T. J. Clark, pastor. Practically entire amount needed is raised.

BENEVOLENT ASSOCIATION.

While the offerings of money for the year—\$97,406.95—were less than last year—\$18,606.19 less—an analysis of the same shows a gain in the amounts received from individuals, Sunday-schools and churches for maintenance. Individual gifts received or reported at the national office ranged in size from eleven cents from a tiny child to four thousand dollars from a long-time friend. These offerings, however, were mostly in small amounts and came from a great multitude and from everywhere. The Sunday-schools in increasing number made offerings this year. An indication of their growing liberality is seen in the fact that the Easter offering, which comes largely from the schools, amounted to \$25,584.39. This was over \$4,000 more than last year and about twice what it was a few years ago. The offerings from churches are more numerous and larger than ever before. Many are adopting the budget plan.

A Personal Word to Pastors

You are interested, more than anyone else, in the character of the literature going into your school. Are you satisfied with the results in character, in moral backbone, in spirituality, you are getting through the paper you are furnishing your adult and young people's classes? Do your scholars read this paper, or throw it away? Millions of pieces of literature are distributed in our schools each week. Are there real results in the thing you are most interested in—character-building?

One of our pleasant experiences at Toronto was a conversation with Jessie Brown Pounds, the beloved story writer and poet of the Disciples, regarding "The Conquest," our new paper for young people and adults. In the course of this conversation Mrs. Pounds said she believes "The Conquest" is going to be just the kind of paper our schools need—readable, virile, spiritual.

Will you, as pastor, do these three things for us, helping in this way to make "The Conquest" what it should be:

- (1) Send for sample copy of "The Conquest."
- (2) Write us your opinion of the paper.
- (3) Put the paper into at least one of your classes.

Yours for character-building literature,

Thomas Curtis Clark

Editor "The Conquest."

Disciples Publication Society

700-714 E. Fortieth St.

Chicago, Illinois

The Sunday School

THE PASSING OF A PEERLESS PERSONALITY.

BY A. Z. CONRAD.

Life's withheld rewards tax faith and patience. To meet disappointment uncomplainingly is a mark of true greatness. To be turned to a new goal after eighty years of running and to accept the change complacently is unmistakable evidence of harmony with the Infinite Will. The day was closing. Evening shades were gathering. A solemn peace steals over all the world at eventide. The toils of the long day were ending. The hero-patriarch proves every inch a king. Reviewing yesterday in which God wrought his great deliverances for his dependent children, commander and director though he was, he now becomes a *Father* in his exhortation, admonition, instruction and appeal, to those from whom he soon must separate. He told his yearning love to Israel's host and occupied the closing hours of day in beautiful portrayal of God's ways with men. The book of Deuteronomy, fifth in the list of records that he gave, was mostly spoken at this momentous parting hour. In height and depth and breadth these final words surpass the best the sons of men have given to the world. In flights of oratory they are quite unmatched. In poetic strain they discourse sweetest music. They have the glow of holy inspiration. They have the wisdom of the seer and the sublimities of divinest truth. With winter on his head and eternal summer in his heart, austerity has united with serenity. No longer is it necessary that the war-horse spirit shall be curbed. Vigor and virility have ripened into triumphant tranquillity. With vision unimpaired and all his faculties alert this Prince of Men swept the tents of Israel with eye prophetic and saw them when the promise of the Lord shall be fulfilled, the battle fought and victory complete.

THE DAY'S WORK.

His life had been a series of surprises and of tragic triumphs. It had been a day's work arduous indeed. A morning rescue had been followed by a noonday parting of the ways, an afternoon of test and contest, and now the eventide had brought climax stupendous. We watched him at the mid-forenoon of life, rich in the privileges of luxury, with mind well disciplined, a body strong, and will to do and to endure. He stood beside the throne in favor first of all the courtly men about the king. He knows full well the meaning of continuance in favor with the court. The wealth and honor of all Egypt he places in the scale-pan. He turns, to see a race enslaved, maltreated, hopeless to the point of dark despair, with ties of nature kindred to himself. He thinks and then he prays. He prays and thinks again. Redemptive passion surges in his soul and then he boldly sets all this upon the other scale-pan. Wealth and luxury and the splendors that await him are lifted as though of nothing worth. His own great personality, now weighted with true love for men, outranks a thousand fold the weight of wealth and fame. The real day's work had just begun. Its hours henceforth could not be wasted. God had called him to enter on new training for a work he was not yet prepared to do. For forty years he studied in the wilderness enjoying privileges quite other than Egyptian schools had offered. In God's great outdoor temple of instruction the Eternal was his counsellor and tutor. At last in burning bush he saw the signal light for larger service and then, unafraid, he confronted Pharaoh with vigorous demand for liberation of the people whom he loved. Nine times he startled court and country with demonstrations absolute of power Divine. He then became the witness of the tenth command of God to Pharaoh defiant, when death stalked through the land from end to end. When now the relenting mon-

arch bade the slaves depart he stood before them, the appointed of Jehovah, to lead them to the Promised Land. Behold him now, confronted by the waters of the sea, a lifted wand, a prayer, the breath of God, and then the waters parting while he led the anxious host to freedom! Complaint and accusation cruel he later braves without resentment. When thirst oppresses and the people faint, God speaks, and Marah sends forth waters sweet. He answers hunger's call with bread from heaven. Into the Holy Mount he goes for fellowship with God and hears the voice Divine speak forth the Decalogue. For forty days he lingers in the heights, receives the tables of the Law and pattern for the Holy House of God. The forward march brought new and greater dangers. Each one in turn the dauntless leader met, and conquered every one, until at last he saw the opened gateway to the Promised Earthly Paradise. In mutinous rebellion, the hosts, affrighted by the timid spies' report, made necessary a stern rebuke from heaven. Right nobly then their hero leader stood in earnest supplication, interceding for the ungracious company that had derided him and in contemptuous words had spoken of his God. When wrath Divine was on the people turned, he thrust aside the proffered crown and pleaded for their acquittal. No word escaped his lips of provocation or despair, when from the mouth of God a sentence fell forbidding this unholy host the conquest of the Land of Canaan and added forty years of desert journeying to their pilgrimage. When forty years had sped away he found the sons and daughters like their sires, and for one brief moment human weakness showed itself in doubt and anger. This evidence of incapacity for a conquest of the Land of Canaan relieved him of command and closed a day of splendor incomparable.

OUTLOOK AT NIGHTFALL.

"And so he died," but not until vouchsafed a vision of the land of glory up to whose very borders he had led the chosen tribe. Believers in Jehovah all conclude the earthly day but never do they close the book. The intrepid leader at his Lord's command mounts up to Nebo's heights, then passes on to Pisgah's peak, and looks upon the hills and vales of Palestine. Though not allowed to cross the turbid river flowing at his feet, he still has outlook. The way is never closed unto the eyes of faith. Right here the Christian has the fullest meaning of his life for God. Whatever may befall, he still has outlook. No matter how the path may wind about the hill, there is a look beyond for those who live within the circle of God's smile. Faith's holiest distinction we have in this, that even nightfall can ne'er prevent a further view. The scene beheld by Israel's deliverer from Pisgah's heights is like the glimpses of the Great Beyond vouchsafed unto the children of the King of Kings.

FAREWELL.

And so he died.
"The boast of heraldry, the pomp of power
And all that beauty, all that wealth ere gave,
Await alike the inevitable hour;
The path of glory leads but to the grave."

Thus it has been truly said: and yet not here do all roads end. It would be sad, indeed, if spirits like the son of Amram should journey up the slope and steps, enduring the whips and scorns of time, at last to find that discipline severe had gone for naught, and one cold word alone confronted pilgrims at the close of day, the hard, unwelcome "dead." But through this portal all must pass. "Set thine house in order," for western skies will soon be crimson with the glory of the day's decline.

GOD'S CHRONOMETER.

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord." It is then by Divine appointment that we live and die. His words gainsaid by none, stand sure as is the

throne eternal. The hand upon the dial no man can stay and when they reach the appointed hour no error has been made in his decree. To know a wisdom Infinite is over all and that unmeasured power is yet directed by a holy love, ah, this above all else enables man to wrap the drapery of his couch about him and lie down to pleasant contemplation of a glad awakening in God's great beyond. Why wait for longer day and more of trial when wisdom Infinite decrees our work is ended? It were better far to be content with God's sweet will and say, "He doeth all things well."

THE SECRET SEPULCHRE.

How much ado we make of trivialities. The splendid sepulchre with lifted shaft of stone or sculptured marble, what are these to souls departed? They give to none a lasting name, but with the passing years they crumble to the dust. It were wiser far to trust in holy deeds for immortality. It is in loving service and compassion tender we build our monuments which last, untouched by tooth of time, through all the ages long. A life faith-filled and with a holy love directed, cannot and will not die. The unmarked grave of Israel's emancipator rebukes the vulgar lavishing of wealth to mark the resting place of mortals ordinary. It bids us look, not where the mortal lies, but to "the house not built with hands, eternal in the heavens."

GROWING OLD VIGOROUSLY.

"Yet was not his natural force abated." Let devotees of pleasure turning night to day and day to night, well know that for each hour of dissipation nature takes reprisal. She exacts her rights, not now, but in the near tomorrow. Think not to escape the paying of this toll. The harvest shows the seed. To grow old vigorously is much to be desired, but calls for discipline severe. Tempestuous passions must be kept in leash. Let energies be cautiously conserved against the day of need. A form erect, elastic step, with countenance aglow with hope and happiness when age has left behind life's trials and triumphs, gives evidence of fellowship with God and tells of glad obedience to his laws of love and life.

TRANSIENT TEARS.

V. 8. "And the children of Israel wept for Moses in the plains of Moab thirty days. So the days of weeping and mourning for Moses were ended." Alas, the transiency of tears! A leadership of eighty years has now reward of thirty days of mourning! God pity human frailty. And yet what matters it how little or how long they weep if so be God has said, "Well done." It matters nothing, to be sure, to those who pass beyond, but it may matter much to those who yet remain and toil. To hold too cheaply the sacrificial service of noble souls who pass beyond, is to ignore the value of our heritage. We best do honor then, the dear departed, when most we stand beneath the causes they upheld and thus continue that for which they gave their lives.

PEERLESS PERSONALITY.

V. 10. "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." Right here we have the secret of his power. 'Twas in the closeness of his fellowship with God. Though face to face with God we may not stand, as Moses stood, yet we may come into his very presence and through the Holy Spirit hear and see the things that are Divine. Not less unerringly may we be led than he, and though our power is not displayed in miracle, not less worthy or less wonderful is the Holy Word entrusted to our keeping which calls the dead in sin to life in Christ. To leadership we, too, are called who bear the name of Christ, nor shall we shirk the task divinely given. Our nearness to our Lord determines our successes and measures growth and glory for each soul. If some desired goal shall be withheld we can be sure the love that builded Calvary will lead us to a greater and a better goal than that of our own choosing.

Do well the appointed task at any cost and then the setting sun will hold no terrors of a threatening night. Love lights and lifts until in God's good time we see Him face to face our faith securing for us victory complete through Christ our Lord.

*Note.—International Sunday-school lesson for November 16. Scriptures, Deut. 34.

The Mid-Week Service

By SILAS JONES.

THE BODY OF CHRIST.

November 5.

"Not only does the church, as the body, stand in need of Christ, as the head, but the apostle ventures the bold expression that Christ also needs the church, as the body, as that which belongs to his completeness, or makes his being first entirely complete." This view makes our relation to the church a serious matter. To hinder its work, to distort its message, delays the revelation of Christ to the world.

THE AUTHORITY OF CHRIST.

It has been said that force and love rule the world, force until love is ready. The authority of Christ has been misunderstood so often because we associate authority with physical force. The king compels men to obey his commands whether they feel that the commands are right or wrong. The rich man has the force that riches give and his opinions are held in respect for this reason if for no other. The power of a labor organization is at times more in evidence than its justice. Force has ruled the world so long that we are able only with difficulty to think of force as subordinated to love. We preach the message of Christ as if we were delivering the final pronouncement of an absolute monarch who demands abject obedience. The authority of Christ is spiritual. Men who obey him know why they obey. They bow to him because they are governed by their sense of what is right and fitting.

DISCLOSING THE WISDOM OF GOD.

We have added much to our knowledge of facts. We have been busy workers in the field of science, examining the things of sense, classifying them, and discovering their causal connections. The ways of men present and past have been carefully scrutinized by historian, philosopher, and moralist. We have at hand a vast amount of material to use in getting an answer to our question as to what is right and good in human conduct. In science and in ethics we find the wisdom of God. We rejoice in their disclosures, but we seek for further light. The church professes to have what we seek. The wisdom of God in Christ is the wisdom the church teaches. It is needed by the wisest philosopher and by the child. To teach it the church needs all her learning and all the pedagogical skill of the schools.

THE STRENGTH OF THE INNER MAN.

Organization is a prominent characteristic of the church of the present. We can do nothing unless we organize something. We have men's clubs, women's societies, young people's leagues, junior builders, Bible classes, social committees—the list has no end. Are these organizations expressions of deep convictions or are they substitutes for the love of goodness and truth? Are the men and women who encourage and promote them trying to find some way to be of service to mankind or are they searching for some form of respectable amusement?

A GLORIOUS CHURCH.

Barbarous display is sometimes called splendor. The glory of a nation may be identified in the minds of the unthinking with the pomp and circumstance of royal weddings and of coronation ceremonies. It would appear that for many the glory of the church consists in elaborate worship, robed ecclesiastics, and richly decorated houses of worship. These have their uses, but they are not the glory of the church. The father who loves his family more than he loves wealth and honor and pleasure, the mother who teaches her children how to live well and to reflect credit on whatever institution they serve, the workman who puts honest work above advancement or pay, the Sunday school teacher who imparts the knowledge of life freely and joyfully, the merchant who holds that profits are less important than honorable dealing, these and all others who live in the fear of God and render service with intelligence and fidelity, are the glory of the church.

CHURCH MONEY

Is being raised in large amounts by churches which ship to us all their

OLD NEWSPAPERS, BOOKS, MAGAZINES OR WASTE PAPER

This is a splendid plan to raise church money or pay off the church debt; and it is the long-sought "something out of nothing" plan, as the material is usually thrown away.

Write us at once for information and prices.

THE WESTERN PAPER STOCK CO.,
1452-60 Indiana Ave., Chicago.



HARRY W. JONES
Architect

Church Baptistery Specialty

CHURCH SOCIETIES double their money selling Valentine's new Absorbent Dust Brushes, Dust Mops, and Dusters. Not sold in stores. Agents and societies write. VALENTINE MFG. COMPANY, Urbana, Ohio.

An Isle of Wight, England, Client Writes:

"I have invested through you in FARM MORTGAGES during the past twelve years over fifteen thousand dollars and in every case the interest and principal have been paid promptly."

Why not follow this client's example? List of 6% mortgages, \$300, \$500, \$600, \$800, \$1,000, \$1,200, \$1,500, \$2,000. Booklet F references yours for the asking.

CHARLES E. COLEMAN

Manager of Estates
Farm Mortgage Investments
542 South Dearborn Street
CHICAGO

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 26
ESTABLISHED 1858
THE C. B. BELL CO., HILLSBORO, OHIO

Ask for Our "Cat."

Hymnals, Books, Bibles.

The Evan. Pub. Co., Chicago.

750 BIBLE AND GOSPEL STUDIES

Brief Complete Outlines of Sermons, Talks, Addresses; for Students, Teachers, Preachers. Covering Old and New Testaments. Ready Help for Leading all Meetings. Many Important and Puzzling Questions Answered. All References and Short Explanations. All Subjects Covered. Vest Pocket size, 128 pages. Cloth 25c, Morocco 35c, postpaid. Stamps Taken. Agents Wanted. GEO. W. NOBLE, Lakeside Building, Chicago, Ill.

THE BETHANY SYSTEM OF SUNDAY SCHOOL LITERATURE

Published for
More Efficient
RELIGIOUS EDUCATION

Ministers Wanted in Every Town and City

To Sell Fox Typewriters on Commission



The Fox Typewriter is a beautifully finished, high grade, Visible writer, with a light touch and easy action and extreme durability. It has a tabulator, back spacer, two-color ribbon, stencil cutter, card holder, interchangeable platens and carriages, is fully automatic, and is sent out complete with fine metal cover and hardwood base.

If our typewriter does not suit you after a ten days' free trial of it send it back at our expense. If you wish to buy it after trial you can pay us a little down and the balance monthly or in all cash, just as you prefer. There is "no red tape" tied to this offer, and it is open to any reader of The Christian Century in the United States.

We are making a special offer on a lot of Fox Visible Typewriters that have been very slightly used for demonstration purposes. These are not second-hand nor rebuilt, and could scarcely be told from new by anyone. Low price—easy payment terms—ten days' trial. Write for full particulars. Mention The Christian Century.

FOX TYPEWRITER COMPANY

1110-1160 Front Ave., Grand Rapids, Mich.

THE CHRISTIAN CENTURY INQUIRY COUPON

Name
Address

GREAT REVIVAL HYMNS NO. 2

JUST OFF THE PRESS. Every department of Church and Sunday School provided for, also a number of special solos, duets, male quartets, choruses, etc. Will be used this coming season in the BILLY SUNDAY MEETINGS and by other leading evangelists.

Returnable copy for examination on request, together with catalogue of all our publications.

Also ask how to obtain our new music at half price.

THE RODEHEAVER COMPANY, 16 W. Washington St., CHICAGO, ILL.

Bethany System of Sunday School Literature

Don't Cheat Your School

This is written only for pastors who feel some measure of responsibility for the quality of literature going into the hands of their Sunday School scholars.

And, no doubt, all pastors who read the Christian Century are of that sort. Their point of view is that of religious education. The Sunday School to them is more than an aggregation of units brought together each week to go through a certain formal program—calling the roll, “doing” the lesson, “taking up the pennies,” asking for birthday money, and telling the children to be sure to “have a good lesson” next Sunday!

The Sunday School is to them rather **THE CHURCH STUDYING THE WORD OF ETERNAL TRUTH**, and developing in minds and hearts the spirit of the Christian religion. It is, indeed, the Church's best chance to guarantee Christly men and women in the next generation, as well as in this.

To pastors who hold this high ideal of the work of the Sunday School, the matter of literature becomes a most vital one. Second only to the influence of the teacher in the life of the pupil is that of the literature upon which the scholars feed their minds and souls. And, in many cases, we are sure the influence of the literature comes first.

Roosevelt declares that one of the strongest influences that moulded his early life was a child's paper he subscribed for, and which he valued highly. Are not your children and youths just as likely to be so influenced?

ARE YOU WELL ACQUAINTED WITH THE LITERATURE YOU ARE USING IN YOUR SCHOOL? or would you, in ordering, ask for so many “blue quarterlies,” so many “green quarterlies,” as actually some persons have done?

If you are alert to the responsibility upon you as the leader in religious education in your church, by all means secure samples of all systems published, and see to it that your school uses the literature that it finds to be the most up-to-date, most virile, and **BEST ADAPTED TO CHARACTER BUILDING.**

Disciples Publication Society - Chicago

“Not for Profits, but for Character Building”

